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THE

CHRISTIAN ENDEAVOR World

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AUGUST-SEPTEMBER, 1956

PACIFIC SCHOOL OF RELIGION

Topics for September and October

DANIEL VASQUEZ, LEFT, NEW PRESIDENT OF MEXICO UNION, WITH S. T. CANTU, RETIRING PRESIDENT

The Convocation on Citizenship

For Christ and the Church

THE CHRISTIAN ENDEAVOR World

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The Voice of Christian Endeavor

AUGUST-SEPTEMBER ● 1956

Volume 72, Number 1

Daniel A. Poling .....Editor-in-Chief
Stanley G. Matthews ..... Editor
Bert H. Davis.....Associate Editor
Harold E. Westerhoff.....Publisher
Earle W. Gates, Raymond M. Veh, Raymond C. Steinhart — Contributing Editors
Phyllis I. Rike.....Ass't. to Editor
Louise Herrmann, Ass't. to Publisher

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From The President

"THE old order changeth, yielding place to new—." How we dislike parting, and the changes that inevitably come to us! In this issue of The Christian Endeavor World we bid fond farewell to Dr. Gene Stone as Editor of this splendid journal, and as General Secretary of the International Society of Christian Endeavor. His has been a notable work in these seven years that we have had the privilege of his leadership.

It has been a constant joy to work with him as associate. Somehow, he made every task seem easier, and he made each co-worker feel a new sense of dignity and importance. Only the Great Books of Heaven adequately record the blessings he has brought into the lives of Christian youth and their leaders.

Dr. Gene Stone

Gene came to a full-time service in our beloved movement in a most critical period. He and his faithful colleagues at Headquarters have given it new life and vitality, a new vision and acceptance. His dedication, his skill in leadership, his journalistic talent, his understanding of people, all have combined with a radiant Christian personality to make him a worthy successor to the great ones who preceded him in the high office of General Secretary of the Christian Endeavor International.

God's irresistible call has now led Dr. Stone to the pastorate of a distinguished church, the First Presbyterian Church of New Castle, Pennsylvania. He felt the urgency of the pastorate, and is now actively engaged in this new work, which he firmly believes is God's open door to the fulfillment of his highest ministry. Mrs. Stone and the children are finding the new joys of the life of the Manse. Their address is: 321 East Lincoln Avenue, New Castle, Pennsylvania.

Our thanks, our best wishes, and our prayers go with our friends in this new work. We rejoice that Gene continues to serve with us in a new capacity. We look forward to new trails he will blaze for Christian Endeavor.

In this issue also we welcome the new Editor of "The World." He is the Reverend Stanley G. Matthews of Columbus, who serves also as Director of Public Relations and Assistant to the Executive Secretary of the Ohio Council of Churches.

As his predecessor, his editorial skill combines with the experience and outlook of a Christian pastor. His affiliation is with the Presbyterian Church, U.S.A. His broad educational background includes work at McGill University and Sir George Williams College, Montreal; Colgate-Rochester Divinity School; and Syracuse University School of Journalism. Twelve years of professional newspaper experience in several great city newspapers have added to the splendid equipment he brings to this new task.

We welcome Editor Matthews as he begins to share with us in the responsibility for directing "the voice of Christian Endeavor." The Executive Committee of the International Society of Christian Endeavor will continue to give its guidance and assistance. Let every Endeavorer feel a sense of responsibility in sharing the task of making The Christian Endeavor World better each year, and available to more people. May our prayers help sustain the new Editor, the Assistant to the Editor, Miss Phyllis Rike, and all the writers who contribute to its life.

These are great days for Christian Endeavor! We are fortunate to be a part of it in the Diamond Jubilee Year, when God is so manifestly blessing it. Let us launch out into the deep for new victories.

Earle W. Gates

r. Walter H. Judd congratulates Nelda Jean Thomas, citizenship contest winner. Nelda also enjoyed meeting another representative, Albert Thomas, from her home town of Houston, Texas.

Endeavorers Visit Washington

By PHYLLIS I. RIKE

CHRISTIAN Endeavorers have been to Washington.

Under the theme "Christ Shall Reign rough Citizenship," more than 150 young ople participated in the Convocation in ashington, D. C., learning new lessons in izenship June 29-July 1.

The youth were greeted by Sherman Adams, esidential assistant, listened to a congressan, paid honor to winners in the Citizenship ntest, visited historic and religious shrines, d had a grand time in the City by the tomac.

Youth were alerted and called to new tasks citizens of the United States and of Canada. ey returned to the 21 states and provinces m which they came ready to serve God and untry in a better way.

Delegates Visit White House

The Christian Endeavor delegation was eeted in the Rose Garden of the White ouse Saturday morning, June 30 by Mr. dams, who was presented to the group by r. Daniel A. Poling, president of the World's hristian Endeavor Union.

Mr. Adams expressed the sincere regrets of resident Dwight D. Eisenhower that, due to is recent illness, he was unable to greet the ndeavorers personally. He commended the ovement for the fine work that it is doing nd congratulated the winners of the Christan Citizenship Contest.

Among those presented to Mr. Adams were ie Rev. Earle W. Gates, president of the nternational Society, Harold E. Westerhoff, xecutive secretary, and Robert C. Ross, citienship director. The top winners of the itizenship Contest, Nelda Jean Thomas and auline C. Webster, were also introduced to Ir. Adams.

The Endeavorers enjoyed a private tour through the White House. The guard who conducted the tour told the group that he was a former Endeavorer from Leesburg, Virginia.

Youth Assembly Convenes

Members of the Youth Assembly met in the Burlington Hotel on June 29 with Vernon Hoffman, chairman, presiding. Albert Day, associate president of International Society, served as advisor to the Youth Assembly. Helen C. Scott is secretary.

Members of the Assembly spent much time in study committees. Chairmen and advisors of the four groups which considered several aspects of *The Christian Endeavor World* were David Schattschneider and Harold E. Westerhoff, William Lewis and Charles O. Heyward, Ann Fulton and Albert Day, and Kurt Gustafson and Earle W. Gates. Their findings will be reported to the Study Committee on *The World*.

Another committee worked on content for "A Vital Program for Youth," a folder on the new theme to be introduced in 1957. Nelda Jean Thomas was chairman with Dr. R. W. Rash as advisor. Jean Vaughn, Geraldine Ludwick, Jean Ferguson, and Phyllis Hyde worked on the sub-themes. A sixth committee with Joan Pyle as chairman and Robert C. Ross as advisor considered the "Interest Finder." The report of these two committees will go to the Educational Committee of the International Society.

David Schattschneider and Nelda Jean Thomas were elected as representatives of the Youth Assembly to the Program Council of International Society, with Stanley Settles selected as alternate.

Opening Session

The convocation opened on Friday evening with a Youth Assembly dinner. Vernon Hoffman presided. Mahlon Hetrick, past president of the District of Columbia Union, led the singing. The pianist was Manuel Diogo, Youth Assembly delegate from New York State.

Dr. Poling gave the message at the opening session. "Our unity is in a great cause that unites," said Dr. Poling. "Our cause is Jesus Christ, our Lord and Saviour. Our unity is not in forms, not in creedal statements, but in Christ alone. This is indeed an ecumenical movement. Here is indeed ecumenicity."

Dr. Poling told a moving story of a young Chinese Christian Endeavorer who, during the Boxer rebellion in China, was given a choice of renouncing the Christian Endeavor Pledge or being beheaded. He held firm to the pledge and there is today in Topeka, Kansas, a card containing the Christian Endeavor Pledge which is spotted with that young Chinese boy's life blood.

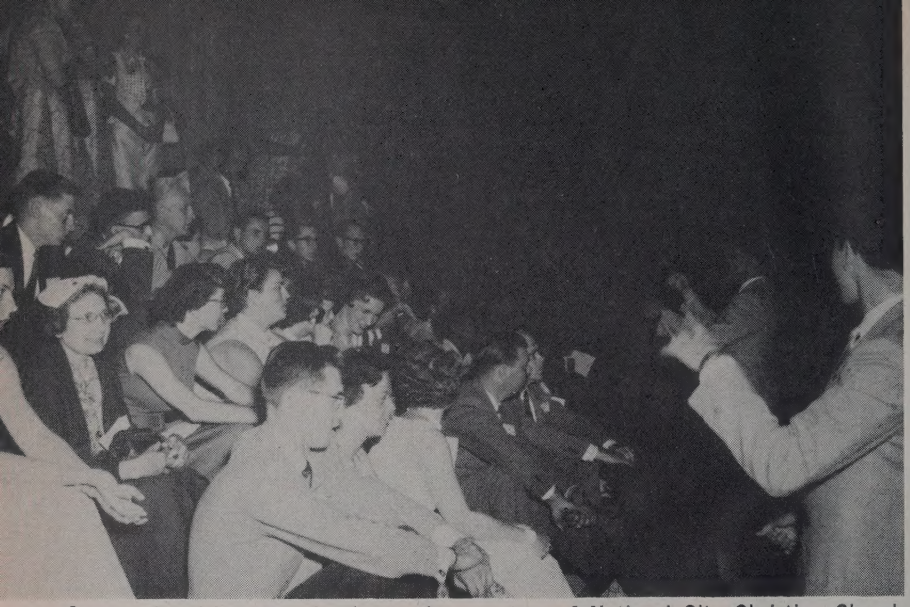
Dr. Poling recounted that he came to the International Society as citizenship superintendent in 1913. In 1911 the motto, "A Saloonless Nation by 1920," was adopted by Christian Endeavor. Also Christian Endeavor began the idea of a "Citizenship Day."

"What we are doing now with our Citizenship program is in harmony with what we began to do so long ago," Dr. Poling concluded.

Dr. Poling pointed out that many in the group had come up through Christian Endeavor into places of leadership and added, "Looking into the faces of those about me who are in this succession, I know that there isn't anything that you may not achieve 'trusting in the Lord Jesus Christ for strength.'"

Tour Washington by Night

Following the Youth Assembly dinner the Endeavorers visited the Library of Congress where they saw an original Gutenberg Bible,



Convocation delegates enjoy hymn sing on steps of National City Christian Church following Saturday evening service. Albert Day leads the singing.

At the Friday evening Youth Assembly dinner, Mahlon Hetrick leads singing. From left at head table are Albert Day, Pauline Webster, Nelda Jean Thomas, and Vernon Hoffman.

Winners in citizenship contest pose for official photograph. In front row from left are: Marilyn J. Neill, Nelda Jean Thomas, Immajean Gallimore, Patricia J. Kirisits, Joyce Miller, Lois Shanholtz, and Joan Pyle. In back row are, from left: Helen C. Scott, Kurt Gustafson, William T. Lewis, David A. Schattschneider, Darlene Sittig. This group received awards at Saturday evening rally.

a rough draft of the Bill of Rights, the G Bible of Mainz, and the annual White H News Photographers' Exhibit. Dr. Erne Griffeth, director of legislative reference ice of the Library, spoke to the group guided them through the Library. Dr. G feth is also a former Endeavorer.

Alden Imus of the District of Colu Union, assisted by Daniel Solt, directe sight-seeing tour Friday evening which cluded a visit to the top of the Washin Monument by night. This is a rare ex ence since permission for a night visi seldom given.

Local Endeavorers provided transporta for a tour which included the Capitol, Jefferson Memorial, the Lincoln Memo and the White House.

Leads Quiet Hour

President Gates led the group in a q hour service following the Saturday mor breakfast.

"We are here to renew our sense of zenship responsibilities," said Mr. Gates. are citizens of the Kingdom of God, sub of the Kingdom, of the great King of K and Lord of Lords. We are citizens of et ity. We are a colony of heaven plante earth. In the midst of the earth we ho higher citizenship. We are ambassadors."

"You are in the midst of a crooked perverse nation wherein you stand as ligh he continued. "Here we stand, as lights the world and holding forth the Word Life. Jesus gave us a great and marve opportunity when He said, 'I am the Ligh the World. He that cometh after Me s not walk in darkness.' You are the light the world. We share that responsibility well as that opportunity."

"A little bit of the Kingdom is in Let it be said that wherever you are th is the Kingdom of God. Let the King of God be seen of men in your life beca His will is done there."

Saturday morning's program included vi to the Supreme Court building and the C itol, as well as to the White House. Foll ing lunch at the National Gallery of Art, group toured the building to review religi art and its influence on democracy. In Archives building Endeavorers saw the origi copies of the Constitution, the Declaration Independence, and the Articles of Confed tion. Delegates enjoyed the many scient and historic displays at the Smithsonian stitution. After viewing the changing of guard at the Tomb of the Unknown Sold in Arlington National Cemetery, the gr visited historic Lee Mansion, the statue of flag-raising in Iwo Jima, and the Pentag

A Message from Sherman Adams

In answer to a telegram to Presider Dwight D. Eisenhower on behalf of Cor vocation delegates, the following messag was received from Sherman Adams, th Assistant to the President:

"The President appreciates very much your kind and thoughtful message from the delegates to the forthcoming Citi-zenship Conference. Would you please convey his thanks to each of the young people, with his congratulations on their success in the national Christian Citizen-ship Award Contest? He wishes all of you an inspiring meeting and an enjoy-able visit here in Washington."

Annual Business Sessions

Preceding the Convocation Christian ndeavor leaders met on Wednesday and hursday for sessions of the Finance and xecutive Committees and the annual usiness meetings of the Board of Trus-es and the Corporation of the Interna-onal Society of Christian Endeavor. The any reports received indicate that Chris-an Endeavor is moving forward and that reat things are in store for the future.

Banquet and Rally Held

Delegates gathered in the dining room of Burlington Hotel Saturday evening for banquet. Dr. J. Warren Hastings, pastor National City Christian Church in Wash-ton and one of the judges in the Citizen-p Contest finals, complimented the contest ners for their fine entries. Nelda Jean omas of Houston, Texas, top winner in vision B, gave excerpts from her "Letter." bert Markell of Colorado served as ban-t toastmaster.

The Citizenship Rally was held in National y Christian Church with Vernon Hoffman siding. Albert Day led the singing. Three the Citizenship Conest winners, Helen C. tt, Joan Pyle, and Nelda Jean Thomas, ticipated in the service.

A $200 check was presented by Mr. Ross Nelda Jean Thomas, finalist in Division B the contest. Nelda and Pauline C. Web-r, Division A winner, also received their ps to the Convocation, as well as certifi-es of recognition. Mr. Ross gave checks $50 each to Kurt Gustafson and Marilyn Neill, third place winners, and checks of 5 each to David A. Schattschneider and tricia J. Kirisits, who were runners-up in contest finals.

Certificates were presented to the follow-g state winners: Division A—Joyce Miller, ntucky; Lois Shanholtz, Maryland; Imma-n Gallimore, Virginia. Division B—Helen Scott, District of Columbia; Darlene Sittig, Maryland; Joan Pyle, Michigan; and William T. Lewis, Pennsylvania.

Mr. Ross introduced the winners to Mr. Gates, who congratulated them.

Award checks and certificates for contest winners who were unable to attend the Convocation have been mailed to them.

Dr. Walter H. Judd, seventh recipient of International Youth's Distinguished Service Citation and congressman from Minnesota, gave the message of the evening. "You are citizens, trustees of a heritage," he said. "The quality of your citizenship is important. Unless it is better than that of my generation, you will not be able to use the things you have learned to do."

"If we are to be good citizens, let us look at the past," continued Dr. Judd. "What is the function of Christian Endeavor? To meet the needs of people. What are the needs of youth? To be prepared for life. All training is to prepare him, equip him to meet successfully the problems of life."

"We have enjoyed the results, worshipped the fruits, and paid little attention to the roots. What do we do when we find ourselves where we are?" asked Congressman Judd. "Go back to where you got off the track. Go back, America, to the things that were responsible for your greatness. There is no escaping the eternal, unchanging laws of God. If we do not return on our knees to those same laws then God will have to find some other country. God can get us back only if we listen to His voice, study these principles, let them capture our hearts, and then go out as citizens to put these things into practice."

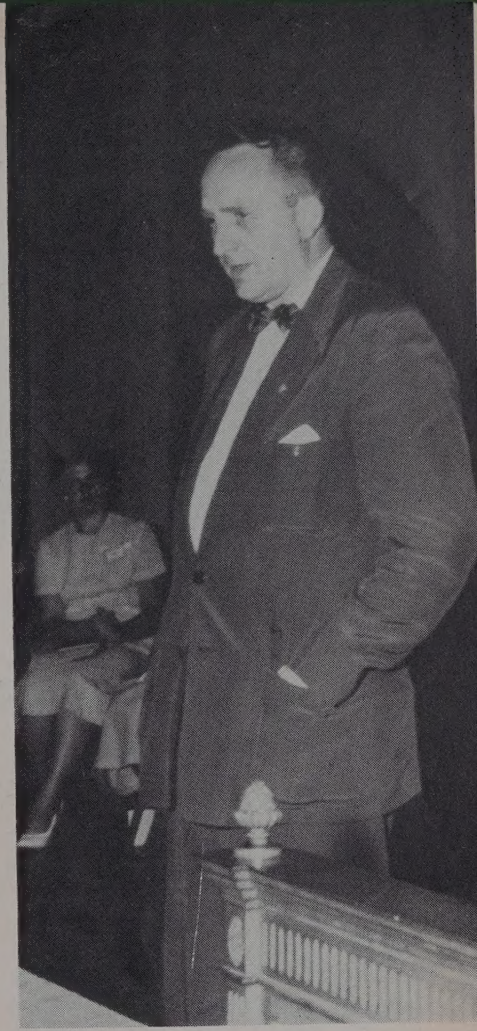
Following the rally the delegates joined in a hymn sing on the steps of the church, with Albert Day leading.

Service at Lincoln Memorial

Alan Ankerbrand, Youth Assembly delegate from Pennsylvania, presided at the Sunday morning breakfast table.

The Canadian delegation took charge of a quiet hour service on the steps of the Lincoln Memorial early Sunday morning. This was

(*Continued on Page* 31, *Col.* 1)



Rev. Earle W. Gates, president of International Society, speaks following awarding of citizenship contest prizes at Saturday evening service. Joan Pyle is in background.

r. Daniel A. Poling, left, president of World's Christian Endeavor Union, chats on eps of White House with Sherman Adams, special assistant to President Eisenhower.

Pauline Webster receives citizenship contest award from Robert C. Ross, citizenship director.

Endeavorers Fly To Japan on Tour, Area Conference

A GROUP of leaders and friends of Christian Endeavor units in North America will leave Seattle by air July 21 for a tour of Japan and to attend the Conference of Area I of the World's Christian Endeavor Union in Karuizawa, Japan, July 30-August 2.

Led by Harold E. Westerhoff, of the International Society staff, the tour group will visit Alaska and will tour Japan before the conference. Following a stay in Hawaii, the group will end its tour in San Francisco August 9.

Dr. Daniel A. Poling, president of the World's Union, will speak at the Japan conference, which will also be attended by leaders from Asia and the islands of the Pacific. A similar conference for Area II, which includes Europe, Africa, India, and the Middle East, will be held at Oslo, Norway, August 18 to 22.

Toyohiko Kagawa, well-known Christian leader in Japan, will be among those speaking at the Japan conference. Hosts for the conference will be the Japan Christian Endeavor Union, of which the Rev. Akira Ebisawa is executive secretary.

Several hundred delegates will attend the conference to discuss plans for evangelism and extension of Christian Endeavor in the area. Besides the United States and Canada, countries to be represented include Burma, Korea, Japan, Australia, New Zealand, Tasmania, Fiji Islands, and the Phillipines.

Other leaders at the conference will include the Rev. Earle W. Gates, president of the International Society of Christian Endeavor; the Rev. Y. Abe, president of the Japan Christian Endeavor Union; Dr. Darley Downs, general secretary of the Inter-Board Committee; Kojiro Hata, chairman of the board of directors of the Japan Union and vice-president of the World's Union; the Rev. C. Kishi, president of the Lutheran Seminary in Japan; the Rev. Takeo Katsube, chaplain of Aoyama University; Dr. Toru Yamazaki, dean of Doshisha Seminary; Mrs. Ernest R. Bryan, honorary field secretary of the World's Union; Soichi Saito, general secretary of the National Japan YMCA; Toru Matsumoto, dean of Meiji-Gakuin University; and Mr. Westerhoff, treasurer of the World's Union.

New Editor of 'World' Named

THE Rev. Stanley G. Matthews of Columbus, Ohio, has been named Editor of The Christian Endeavor World, it is announced by the Rev. Earle W. Gates, president of the International Society of Christian Endeavor.

Mr. Matthews succeeds Dr. Gene Stone, who has served as editor of the monthly publication of Christian Endeavor for nearly seven years. Dr. Stone has resigned as general secretary of the society to become pastor of the First Presbyterian Church of New Castle, Pa.

Born in Capreol, Ont., Canada, Mr. Matthews is a bachelor of arts of Sir George Williams College, Montreal, and a bachelor of divinity of Colgate-Rochester Divinity School, Rochester, N.Y. He has also attended the Graduate School of Journalism, Syracuse University, Syracuse, N.Y. Mr. Matthews is an ordained minister in the Presbyterian Church, U.S.A., and has had 12 years of newspaper experience in Canada and the United States.

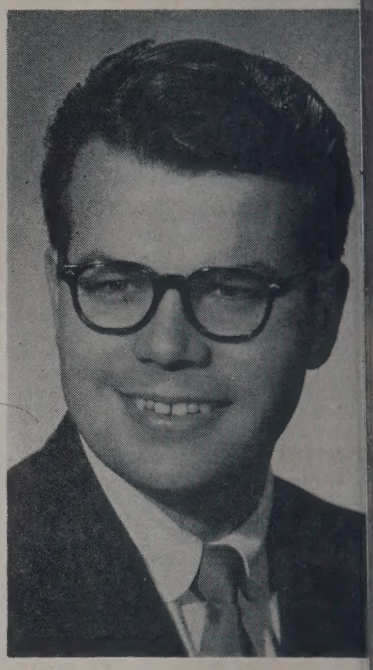
Mr. Matthews will continue to serve as director of public relations and assistant to the executive secretary of the Ohio Council of Churches, Columbus, Ohio, and as editor of the council monthly magazine, *Ohio Christian News*.

A member of a Christian Endeavor society in Montreal, Mr. Matthews also worked with Christian Endeavor groups while serving as student assistant at the Brighton Reformed Church in Rochester, New York.

Mr. Matthews served two years on the editorial staff of The Montreal Gazette, two years on The Montreal Star, a year and a half on The Democrat and Chronicle, Rochester, N.Y., and then 4½ years as religious and educational news reporter of The Montreal Star, where his weekly column, "The Church Today," appeared. He also wrote a weekly column for a year for the old Montreal Standard.

Later he served as a copy editor for a year and a half on the Post-Standard, Syracuse, N.Y., and for one summer as a reporter on the Cortland, N.Y., Standard. From 1948 to 1950 he was editor of the old Northern Messenger, a weekly Sunday school and home magazine published in Montreal.

For two years, 1953 and 1954, Mr. Matthews was pastor of the Presbyterian Church at McGraw, N.Y. Mr. Matthews is married to



Rev. Stanley G. Matthews

the former Edith Lord, once president of Christian Endeavor Union at the old manuel United Church in Montreal and that time active in the Montreal Chris Endeavor Union. They have two child Douglas, 9, and Lois, 7. They live at 71 Sheridan Ave., Bexley, Ohio.

One of the oldest Christian youth publ tions, *The Christian Endeavor World* served Christian Endeavor groups in th sands of Protestant churches in the Un States, Canada, and Mexico, since 1886.

CITIZENSHIP CONTEST WINNERS RECEIVE HONORS

Many honors have come to Pauline Webster as a result of placing first in Division A in the Citizenship Contest. Senator Saltonstall of Massachusetts placed her "Letter" in the Congressional Record. Various magazines have printed it and her own church, First Congregational of Braintree, Massachusetts, had copies printed for members of the congregation.

Pauline gave her "Letter" orally at the two services of her church on Sunday morning, as well as presenting it over the church's radio program on Station WJDA, Boston. She also gave it on the Christian Endeavor program over Station WHDH, Boston. A special privilege was hers when she was asked to give her "Letter" in historic Faneuil Hall in Boston before a convention of juvenile court judges. Her church recognized her achievement by presenting her with a watch.

Nelda Jean Thomas has also been honored. She presented her winning letter in Division B at the Texas Christian Endeavor Convention in June at Nacogdoches, Texas. At this convention she was elected president of the Texas Union. While in Washington Nelda Jean and several other Texans had the privilege of meeting Rep. Albert Thomas from Houston.

JUNIOR CE MEETINGS
The Quarterly for Juniors

Topics for SEPTEMBER

Sept. 2. **Jesus' Friends.** Mark 1:16-20; John 1:43,
Sept. 9. **My Friends.** II Samuel 9:1-
Sept 16. **Following Our Friend a Guide.** John 8:12; John 12:
Sept. 23. **Our Welcome to New Me bers.** Philippians 1:3-6; I John 1:3, 6
Sept. 30. **Learning to Serve.** James 1:22-

Topics for OCTOBER

Oct. 7. **The Land They Live In.** Numbers 13:2, 17-
Oct. 14. **Their Life and Customs.** Numbers 13:25-
Oct. 21. **Their Schools and Churche** Numbers 14:1-
Oct. 28. **Time.** Psalm 90:1, 2, 12, 16,

presentatives of Mexico state unions hold their banners, all be autifully made and sewn by hand. In gay colors, the banners are the pride of their unions.

'OR CHRISTO Y POR SU IGLESIA"

Mexico Union Holds Annual Convention

By Cecil A. Jeffery

UR MOTTO is a vital part of Christian Endeavor in sunny, colorful Mexico. This s evident as delegates from 11 regions t for the annual convention of the Mexico tional Union of Christian Endeavor May to 27.

A beautifully printed program featured the amond Anniversary and gave a brief sketch the beginning of Christian Endeavor. sident Santos Cantu, who was in attendance the International Convention in Columbus, io, last year, presided prior to the election his successor, Daniel Vasquez of Mexico y.

The Presbyterian Church in Orizaba, Vera uz, was host for this gathering. Ladies of church prepared all meals for the delegates h day. Because of the size of the social hall, o sittings were required each meal time d this represented a herculean task which s graciously and efficiently done.

Orizaba is a city of 55,500 population, stled in a valley of tropical beauty and rrounded by high mountains whose peaks hidden in the mists and snow. It is a nufacturing center with large cotton mills, ment mills, a marble quarry and other in- stries. Coffee and fruit plantations surround verdantly lovely. After crossing the Con- ental Divide at 10,486 feet the highway nds down the mountainside dropping 6,000 t in five miles. The volcano Citaltepetl wers above the city 18,696 feet, the highest ak in Mexico.

One hundred and thirty societies were presented in the convention and each society was allowed two voting members for the transaction of official business. The six officers from each region were also voting delegates. (Regions are composed of states or groups of states). Five Endeavorers from Guatemala attended.

Cecil Jeffery, Pacific Coast regional vice-president, represented the International Society and participated in the program. Miss Mary Ewing, for 20 years a missionary in Mexico, made a large contribution to the convention. This faithful servant has done much through the years to strengthen the Christian Endeavor program.

Dr. Jose Monjaraz, affectionately called "Mr. Christian Endeavor of Mexico," reviewed the accomplishments of the movement since he first joined a junior society in 1904. The first society in Mexico was organized in 1890 in a Presbyterian school. There are 151 societies in 100 churches today.

Dr. Monjaraz referred to eight churches which grew out of Christian Endeavor societies. Young people started a small work and a church was soon brought into being. He told of outstanding citizens, of ministers and church leaders, all Endeavorers, and stated that the movement has helped young people form Christian homes in a land which is 90 per cent Roman Catholic. He emphatically told the assembly that Christian Endeavor is not out of date and that it will be a vital factor in the future.

Five-Year Plan Due

Wonderful things are happening in Mexico. The voting delegates worked hard for long hours drafting a new constitution which was adopted. A committee was appointed to draft a five-year plan for Christian Endeavor in Mexico. A new national banner was designed.

The slogan, "Mexico for Christ," was decided on, and to help make that a reality a number of Institutes on Evangelism were planned. These classes will be held in various parts of the country and Endeavorers attending will be taught theory and methods. Afterward they will put their training into practice in assignments to personal work.

These are but a few of the evidences that Christian Endeavor is on the march in the Land of Sunshine. The Rev. Marcos G. Garza, vice-moderator of the General Assembly of the Presbyterian Church and a member of the Youth Committee, gave valuable counsel in the business and planning sessions.

On Saturday afternoon the delegates marched through the business district of the city to the central square. Special permission was granted for this by the mayor, which was most unusual since demonstrations of this nature by Protestants are seldom seen. Some of the young people wore Christian Endeavor hats while others carried pennants and flags. A large floral CE emblem was carried at the head of the parade and placed at the base of the statue of Benito Juarez, Indian patriot and statesman who was the most democratic president the country ever had. A service was held at the monument with a forceful message delivered by the Rev. Benjamin Alvarez. The singing of the national anthem closed the meeting.

Inspiring Sessions

The quiet hour sessions and the evening meetings were worshipful and inspiring. The young people were very reverent and stood for prayer and for the reading of the Scripture. They love music and sing lustily. Several well trained choral groups from various states participated, singing difficult anthems a cappella. Music was a big part of the convention and looms large in my memory. When it came time for decisions the young people knelt on the tile floor, making commitments with tears of joy. Those decisions made by outstanding young people will change people and homes and towns and churches and will bring honor to our Lord and Saviour Jesus Christ.

Our Christian Endeavor brothers on the south were most cordial and we are grateful for the opportunity of sharing their fine convention. Their earnestness and devotion inspired us, their vision encouraged us, their friendship united us. The writer will always regard this as a high peak in his Christian Endeavor life.

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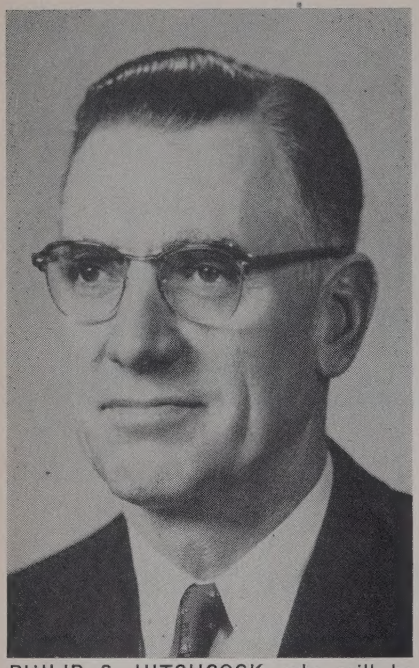
ecil A. Jeffery is former president f the Christian Endeavor Union of alifornia and is now regional vice-resident of the Pacific Region of the nternational Society. A Union Oil o. executive, he is an elder of the outh Hollywood Presbyterian Church, os Angeles. He attended the annual onvention of the Mexico National nion of Christian Endeavor as the epresentative of the International ociety.



PHILIP S. HITCHCOCK, who will be general chairman of the Portland Convention Committee for the 44th International Christian Endeavor Convention at Portland, Oregon, July 8-13, 1957. Mr. Hitchcock was born in Pomeroy, Wash., and was graduated from Washington State College in 1926. A Presbyterian elder, he was moderator of the Synod of Oregon in 1947-1948 and was a member of the Oregon State Senate 1948-1954. He just completed a term as president of the Oregon Council of Churches. He is the director of church and public relations at Lewis and Clark College.

PRESIDENT HONORED—At the opening session of the New York State Christian Endeavor Union's Convention at Watervliet, the president of the International Society, the Rev. Earle W. Gates, was honored. Here, Eugene G. Alhart, acting president of the union, right, presents a bound testimonial volume to Mr. Gates. It contained letters of greeting from Christian Endeavor friends. Mr. Gates was also presented with $500 to help defray the expense of his trip to the World's Christian Endeavor Union Pacific Area Conference in Japan this summer.

Via the Eye and Ear

Tools For The Trade

BY AMY DECK FAUST

EVERYONE who has ever worked in the field of audio-visuals knows that many of the finest ideas never see the light of day because of lack of time. It takes time to photograph. It takes time to letter, paint, frame, file, write, record, and do the dozens of things needing doing. There's only one answer. Either you pay to have someone else do it, or you make the time and buy the tools and skills to do it yourself.

Undoubtedly, not everyone can sing, nor can everyone be his own recording artist. However, a great many people can make recordings, especially on tape, or with the magnetic tape 16 mm. projectors. These recordings may be made with varying degrees of skill and with varying quality, but it is quite certain that with minimum cost and maximum time, very satisfactory results may be obtained.

Note Origin of Sound

To record the audible elements, speech (voice), music, or sound, certain facts must be remembered. There is the origin of sound. The recording can never be better than the original source of the sound. This means that the voice in singing, or speaking, must be acceptable. It means that music, whether vocal, instrumental, live, or recorded, must be of acceptable quality before recording. It also means that any sound, whether manually made, or pre-recorded, shall also be acceptable.

After the talent, or the original source of sound, speech, and music comes up to qualification, there must be the proper method of reproducing and recording these audio elements. If a tape recorder is to be used, there must be the "mike" to pick up the sound and the apparatus to record it. Speech may be tape-recorded at 3.75 ips (inches per second), but music should be recorded at a greater speed, 7½ or 15ips.

The room in which the recording is to be made will have some bearing on the entire process. The floor, walls, and ceiling of a room represent varying degrees of aliveness, or deadness. All of us have heard echoes. An echo is properly a tone that is reproduced after an interval of silence. Since the ear cannot detect an interval of much less than 1/16th of a second, it is said that echoes follow a pause of that length or of even greater length.

Sound May 'Bounce'

But a room may reverberate with sound which is not an echo. Sound may "bounce" around the walls while the original sound is being reproduced. This creates a confusion of sound, so some treatment is given to the surrounding surfaces where the sound is to be reproduced. A balance of live and dead surfaces is needed. The walls should not be so "live" that there is an echo or a reverberation of sound. Yet the walls should not be so "dead" that sound is abnormally swallowed up and loses all brightness.

Several types of acoustical treatment are commercially prepared for sound conditioning purposes. In addition, small studios, and even large ones may have special walls that open almost like shutters to bring the live quality of the original music, speech or sound. The person recording should remember that windows, hardwood, and smooth-finished walls are "live." Sound bounces from them. Draperies, blankets, or heavy cloth may be temporarily hung over such surfaces. Screens may be set in like a wedge covered with drapes or blankets enough to control the sound. Or, the microphone may be placed against a pillow to kill sound from any other source than the one originating in front of the "mike."

Try 'Spearhead'

To bring more "brightness" or liveness to the tone, two portable blackboards, a couple of heavy storm windows, sheets of masonite or metal, may be placed in a spearhead in one corner of the room, and the "mike" placed there for recording work.

Try out some of these effects and listen back impartially to your own recordings. If they lack reality, learn why, or go to sound specialists for partial or complete help. With the excellent equipment now on the market, and the outstanding knowledge of acoustical engineers, church recordings should not be inferior in quality to those produced elsewhere.

Before the main work of the fall season begins, try out various sound and record arrangements. Plan, make, and set up the kind of a sound recording studio you need. You will find sound recording equipment brings to you a valuable tool for the task. Communicate the truth with sound, music and speech.

Want Program Help?

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'oung Adult Workshop

Doing Things Together

BY BERT H. DAVIS

EFORE vacation sunburns fade and the evenings grow chilly, let's hold at least one tdoor or picnic-type meeting of the Young ult unit to plan for the weeks ahead.

Some groups project a program much as lio and television programs are planned: in rteen-week segments. Seasonal interests are ved in such planning, and also re-plotting course every three months encourages iety, utilizes suggestions growing out of unit's experiences, and involves new mem- s in the planning process.

If your unit so divides its full year of ac- ities, each three-months segment may have heme of its own—an emphasis which gives ntinuity to the worship, discussion and so- l events of the Young Adult unit and which ds toward service projects related to the me.

A three-months emphasis might be:

Learning More About Worship

The learning process would begin in the etings of the Young Adult unit—and flow m there into the home, the church as a ole, and the community.

How plan such an emphasis?

Let your minister counsel you all along the e. He might first meet with the unit's cers to work out the general outlines of s three-months' emphasis. He might well the discussion leader for the first meeting the entire group when this great subject of ristian worship is considered.

Choose a small committee to guide and plan following meetings. A booklet or study ide on worship may be procured, with the nister's guidance. Or an outline for "break- down" the subject for a series of discus- n meetings may be developed, using several h helps to which leaders of the meetings l have access.

The committee may decide to begin the ject with *personal devotions.* Then the phasis should move to *family worship,* in- ding prayers and Bible reading in which all the household may have a part. Later there y be consideration of *worship periods* in church school. The minister may sug- t the most resultful means for dealing with ues to be sought in *church worship serv- .*

Just a year ago, in the August-September 55 Young Adult Workshop, we gave an line for learning more about worship. The nmittee might get help from that page. Also, in "With Young Adults in Chris- n Endeavor" ($ .75, International Society Christian Endeavor), suggestions for meet- gs dealing with worship appear at sections , 21 and 22 (page 39). There are related gestions in sections 19, 48 and 49 in this ne Young Adult guide.

Lay leaders from outside the Young Adult it may present some phases of the subject. r example, the superintendent of the church school or a veteran church school teacher might deal with the purpose and potential values in church school worship.

Guests from other churches may help in presenting this subject and in leading discussions. Some denominations make extensive use of a prayer-book in both private devotions and public worship. It would prove helpful to learn more about liturgical worship, guided by a prayer-book, if your denomination follows other procedures than this. The Society of Friends (Quakers) commonly conducts its meetings without formal program, looking to the Inner Light or Holy Spirit to prompt persons attending to pray, testify or otherwise participate. Perhaps the unit would like some member of this fellowship to explain how Quakers worship and what benefits are derived from their practice.

Music is important in group worship. A person well trained in religious music might guide the thinking and lead a discussion. The one chosen for this assignment may be your choir director or organist. In some cases, your director or organist will suggest a guest speaker. Musical selections given in the meeting will help in illustrating the significance of devotional hymns and choral selections.

Religious art may be presented. The consideration of this subject in one meeting, or in more, might lead to a project or an activity, as indicated below.

This listing has not exhausted the possibilities. Perhaps you will begin to wonder if worship in its personal, home, church, church school, and community phases should not supply subject-matter for a somewhat longer series of unit meetings!

But now suppose we turn to activities and to relationships with other portions of the church and community programs.

Other committees among the Young Adults should go into action on a variety of projects in worship. The following list is typical of the manifold possibilities:

1. Promote personal and family devotions. Denominational booklets and other guides to devotions may be procured in quantity, if sufficient persons and families become interested. Or the minister may work with a Young Adult committee to provide for each week's church calendar or bulletin a day-by-day program of Bible reading for members of the congregation. This matter may be similarly presented in the church school classes.

2. Provide more devotional books. The Young Adult unit may take leadership in obtaining and circulating such aids to worship. An improved service to *shut-ins* may be combined with this phase of your worship project.

3. Enrich the worship services of the church school and other church departments and organizations. Young Adult unit members may be available for a larger share in the voluntary leadership of worship services throughout the church family. As adjuncts, the unit may assist in providing more Bibles and hymnals and other aids, if these are not adequate for the requirements.

4. Church music may be aided by Young Adult action. Perhaps the church choir should be enlarged—or perhaps several choirs for the different age groups would enrich the church services and acquaint more of the church family with religious musical experiences. A project for a cantata or for a series of Christian music services might be developed.

5. Religious art may be fostered, as an aid to worship. Inexpensive, well-executed copies of religious paintings may be offered as church school attendance recognition. Classrooms should be improved with pictures conducive to the attitude of worship. Such works of art might be provided on a loan basis also, to be circulated from home to home in the church family. A project in art might lead to adding stained-glass windows and other devotional aids within the church edifice.

6. More frequent use of the church sanctuary or a small chapel for personal prayer may prove feasible.

As further developments, tracing from the Young Adults' proposed emphasis on worship in a given period . . . . the minister may wish to plan a series of sermons to help the congregation as a whole learn more about devotional living . . . . more small-group prayer meetings may be held in various neighborhoods of the church parish . . . . the tradition may be established, familiar to Christian Endeavorers, of planning that social events of church groups close with a devotional period.

ALL this relates to one project only—an important one—in the field of worship. There may be similarly, for a quarter of a year at a time, such themes as Evangelism, Service to Others, Stewardship, Enlistment in the Missionary Cause, Learning More about One's Denomination, Christian Citizenship.

If discussion periods and Christian action are tied together under such program emphases, Young Adults will truly be doing things together to aid and strengthen the Cause of Christ.

Warren R. Olson Named Head of California Union

Warren R. Olson, 26, has been elected president of the California Christian Endeavor Union. He is the youngest person ever elected to the post. A native of Los Angeles, Mr. Olson was graduated from Glendale City College. He is general manager of the Quality Frame and Door Co. and is a member of the Church of the Open Door.

As president, Mr. Olson leads 25,000 Christian Endeavorers in more than 300 California churches. Special emphasis is being placed by the union this year on the theme, "Worthy Service for Christ," with the slogan, "Walk, Work, and Wisdom," based on Colossians 1:10. The union will hold its 70th annual convention in San Bernardino in June, 1957.

H. E. Westerhoff Named International Executive Secretary

HAROLD E. Westerhoff was named executive secretary of the International Society of Christian Endeavor by the executive committee at its recent meeting in Washington, D. C.

Mr. Westerhoff, who has served as administrative secretary of the International Society for five years, has been an active leader in youth work for more than a decade. He is treasurer of the World's Christian Endeavor Union.

Before coming to the Christian Endeavor headquarters, Mr. Westerhoff was a member of the Executive Committee and vice-president of the International Society in charge of the Middle Atlantic Region. He served four years as president of the New Jersey Christian Endeavor Union and for two years was head of the Christian Endeavor Executives' Conference. He has been a leader at many state and International Christian Endeavor conventions and the World's Christian Endeavor Convention, Washington, D. C., in July of 1954.

For ten years Mr. Westerhoff was in the office of the comptroller of the Eclipse-Pioneer Division, Bendix Aviation Corporation. He served a term as president of the Board of Education of the Borough of Hawthorne, New Jersey, where he was born. He was vice-president of the National Association of Cost Accountants, Paterson Chapter, and was a deacon in the First Reformed Church of North Paterson, Hawthorne, New Jersey. He attended New York University and the University of Pennsylvania. During World War II he served three years in the United States Army in this country and in the European area. He was a master sergeant and was awarded the bronze star medal for meritorious service in France.

Mr. Westerhoff is president of the Downtown Optimist Club in Columbus and is an elder in the Eastminster Presbyterian Church, Columbus, Ohio. He is serving as secretary of the Committee on Christian Education of the Presbytery of Columbus and also as secretary-treasurer of the Ohio Synod Council of Presbyterian Men.

WANTED
Church Worker

Specializing in children's and young people's work. Lay or ordained. This position might be filled by someone who is interested in Church work with young people and children but who is presently engaged in secular work. Opportunity would be given for growth through conferences and courses in Christian Education. Perhaps Christ is calling you to full-time service in His Church. The first requirement is an interest in and love for young people and children with a willingness to visit regularly in their homes with the goal of winning them for Christ and His Church.

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Dr. Roy Creighton Retires From Los Angeles Post

DR. ROY E. CREIGHTON, for 33 years executive field secretary of the Los Angeles, Calif., County Christian Endeavor Union, retired May 6 and his retirement was marked by a gigantic rally in his honor at the annual county convention.

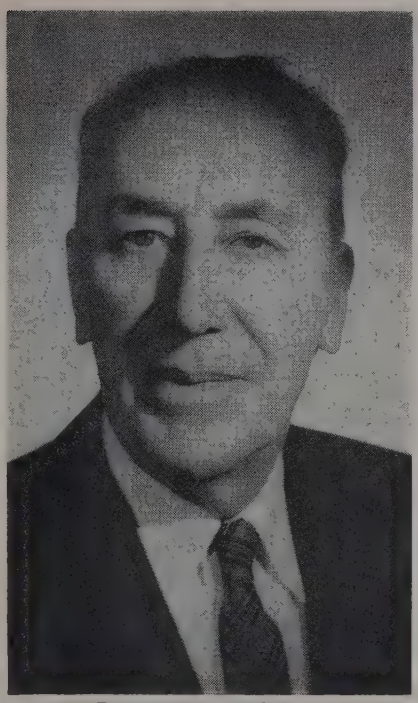
Known affectionately as "Uncle Roy," Dr. Creighton received a tremendous ovation and many heartfelt tributes to his long service on behalf of Christ and His church through Christian Endeavor.

"Because of his untiring efforts," said an article in the Los Angeles County CE News, "on behalf of Christian Endeavor and his burning desire to see young people won to Christ and challenged to surrender their all to Him, many hundreds of young people are today serving the Lord all over the world in various types of full-time service."

And the special printed program for the afternoon's tribute entitled "A Life Invested for Christ," noted that Dr. Creighton "fully surrendered to the Lord . . . possessed a deep love of souls, believing that this call to full-time service was what the Lord would have him do."

Dr. Creighton's service was traced in a "This is your life" type of program. Dr. Creighton held his first union Christian Endeavor office in 1913, and the first "big" Endeavor event he attended was the International Convention at Los Angeles in 1913 at which Dr. Francis E. Clark presided.

He was high school field secretary for the California Endeavor Union from 1914 to 1917 and president of the Los Angeles County Union in 1919. He attended the World's Christian Endeavor Union convention in Berlin, Germany, in 1930. He received an honorary degree of doctor of laws from Biola Bible College in 1953.



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Philadelphia Union Holds Junior Round-Up

Going "western," the Philadelphia, Pa., Christian Endeavor Union held a Junior Round-up May 19 at Clifton Heights Temple Lutheran grounds. The group was divided into "ranches," appropriately named, and a foreman was named for each.

The "ranches" were assigned either two parables or two miracles of Christ and later in the day these were re-enacted in pantomime before the entire group. Recreation and refreshments were followed by a closing vesper service at which the Rev. Warren Linton, assistant to the minister of Westminster Presbyterian Church, spoke. The 314 children and 66 adults represented 27 churches.

The new Program Guides are out. Order today from International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio.

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What Is a "Fair Day's Work"

Ecclesiastes 9:10; Romans 12:10-17

(Labor Day Sunday)

Senior-Young People (15-24 YEARS) *SEPTEMBER*

Comments by Raymond C. Steinhart

Briefing The Leader

1. Do all you possibly can to make this an extra good meeting.
2. Interview about five working people for their answers to this question.
3. Answer the question for yourself. Write it down on paper.

Biblical References

Two references are submitted for our examination—Ecclesiastes 9:10 and Romans 12:10-17. In the former we observe there is not only something to be had, but something to be done, in this life, and the chief good we are to enquire after is the good we should do. We are in the world of service. We are a vital part of it. Many things make demands upon us. It is a fast-moving world. But we look for a city whose builder and maker is God; so, in that new world, we shall expect recompense. This we have upon the authority of the Word of God.

Our world today is one of probation and preparation for eternity. What we have to do we must do with all our might, with care, vigor and resolution whatever the difficulties and discouragements. Soon our doing time will be completed. If we have anything these hands should do, this is the time and the place to do it.

Do you appreciate practical advice? If so, then read with attention Romans 12:10-17. We must guard against ease and slothfulness. We are admonished to "provide all things honest in the sight of all men," that is not only to do, but study and take care to do that which is amiable and creditable, and recommends religion to all with whom we converse. When it comes to a fair day's work we must be honest with ourselves, with God, and with others.

Basic Material

Labor Day Sunday is an exceptionally good time to consider a top question that touches all of us. The question is, "What is a fair day's work?" It was James Russell Lowell who said, "No man is born into the world whose work is not born with him. There is always work, and tools to work withal, for those who will; and blessed are the horny hands of toil." Give heed to the words of Mazzini, "Labor is the divine law of our existence; repose is desertion and suicide." Carlyle would call the idle man a monster. It was Alexander the Great who, reflecting on his friends degenerating into sloth and luxury, told them that it was a most slavish thing to luxuriate, and a most royal thing to labor. Most people enjoy success stories, but there is no short cut to real success. The only secret of success is hard work. There is nothing impossible to the man who can will, and then do.

America was the first country in which Labor Day was generally recognized and celebrated as a holiday. The standard definition of labor is, "Human effort directed to a useful purpose." Some have contended that human effort is not labor unless it is "disagreeable," but this conception hardly fits many experiences of life where men take genuine pleasure in their work. When Mark Twain approached his 70th birthday he declared that he had never done a day's work in his life. "What I have done," he said, "was done because it was play." If it had been work, he declared, he would not have done it.

Let's face the question, "What is a fair day's work?" In the first place, what is work? It is effort in doing or making something. It was Elbert Hubbard who wrote, "Folks who never do any more than they get paid for never get paid for any more than they do." All growth depends upon activity. There is no development physically or intellectually without effort, and effort means work. Man must work. But it is possible for a man to work grudgingly or gratefully; he may work as a man, or as a machine. But work he must, and if it be dull he must enliven it; if it be rude he must exalt it.

What is *fair* work? We understand fair play and fair mindedness, but do we understand *fair* work? Honesty is not only the best policy, but it is the only policy for the Christian. The Christian is under obligation to give honest measure in everything. It is a great moral principle in God's government that we reap as we sow. It is possible to put in time and not do a fair day's work. The fellow is "just getting by" is not honest with G with himself, or with his employer.

What is a *day's* work? The time bet sunrise and sunset is called day, and comes the night. Therefore, if I work f sunrise to sunset, is that a day's work? the busy pastor, what would you consid day's work for him? Look at your commu doctor—what would be a day's work him? The man in the industrial plant h scheduled amount of work hours for the and the week. It might be eight hours that is his day's work. If a man does the w at hand in the hours assigned to him he done a fair day's work. But if he has wa time, then he has not been fair with employer.

One of the most dramatic days in a yo man's life is the one in which he gets first job. We often dramatize another that on which a veteran is given a gold wa for 50 years of service. Much needs to be d to recognize man's work between those wonderful days. One successful factory mana explained in one sentence his life-long re of freedom from labor troubles and reputation for low-cost production: "'I s my help around until each man finds a where the time between whistles seems to the shortest."

The men who harness their hearts mighty tasks often see their dreams c true. Luther Burbank fell in love with pla Edison fell in love with invention; Ford in love with motor cars; Kettering fell love with research; John Patterson fell in l with salesmanship; the Wright Brothers in love with airplanes. Be careful what set your heart on for it will surely come t

BASIS FOR DISCUSSION

1. Do you think that the church seems more concerned about the "sweet bye and bye" than about "the bitter here and now"?

2. Is there a tendency today to treat labor lightly and thoughtlessly? Cite an illustration.

3. If the laborer is worthy of his hire, when is a laborer underpaid? What would you consider the most underpaid profession today?

4. What would you consider a fair day's work?

5. If laborers should accept undesirable conditions and insufficient return for their labor without protest, would there be any hope of progress?

6. How much time should a layman devote to the work of his church?

From God's Book

M., Aug. 27. If Any Work Not.
I Thessalonians 3:10-13.

T., Aug. 28. If Any Provide Not.
I Timothy 5-8.

W., Aug. 29. The Slothful Servant.
Matthew 25:24-30.

T., Aug. 30. Providing Horest Things.
II Corinthians 8:20, 21.

F., Aug. 31. Whatsoever ye do.
Colossians 3:22-25.

S., Sept. 1. Worthy Of Reward.
I Timothy 5:17, 18.

Sun., Sept. 2. Topic—What Is a "Fair Day's Work"? (Labor Day Sunday)
Ecclesiastes 9:10; Romans 12:10-17.

Backing The Project

1. Arrange a tour through one of y largest industries and seek an understand of "fair play," "proper wage" and "specif hours."

2. Secure an industrial leader to addr your society on the relation of the church labor.

3. Have someone review the pamph *Christian Action in Industrial Relatio* Write for it to National Council of Church 120 East 23rd St., New York 10, N.Y.

Best Illustrations

An old farmer in Eastern Kansas was hoei his corn in the hot sun. "Why don't y hitch the team up and plow those weeds with a cultivator?" So said his energe brother-in-law. "Oh, dunno, it's so easy quit this way."

"Men are of two classes; those who their best work today and forget about it, a those who promise to do their best w tomorrow, and forget about it."—Selected.

"A determined soul will do more with rusty monkey wrench than a loafer will complish with all the tools in a machi shop."—Selected.

What Is a "Fair Day's Work"?

Ecclesiastes 9:10; Romans 12:10-17

(Labor Day Sunday)

ntermediate (12-14 YEARS) *SEPTEMBER 2*

Comments by Raymond M. Veh

he Bible and Work

"Whatsoever thy hand findeth to do do it ith thy might." These words, written by the Preacher" (Ecclesiastes 9:10), have come own to us through the ages.

Paul stressed the importance of work when e reminded the Thessalonian church that "if ny would not work, neither should he eat." II Thessalonians 3:10.)

Jesus said, "I must work the works of him at sent me." (John 9:4.)

A study of the various things done by men f the Bible reveals a surprisingly long list f occupations, even in the earliest Old estament times.

Vhat Are Some of the ccupations of the Bible?

See Gen. 4:2; 4:21; Neh. 3:8; II Chron. 0:6; I Kings 4:32; Job 28:1, 2, 6; I Kings :26, 27; I Sam. 13:19, 20.

The story of the building of the Temple entions many trades, including overseers, oodcutters, weavers, engravers and brass orkers.

Porters and potters, waiters (cup-bearers) nd salesmen, magicians and astrologers—ese are only part of a long list of men at ork in Bible times.

esus and Work

Giovanni Papini, in his "Life of Christ," ggests that Jesus on His return from Jeruem, went to work in Joseph's carpenter op. He writes: "It must never be forgotten at Jesus was a working man; that He was orn poor among people who worked with eir hands. Before He gave out His gospel He rned His daily bread with the labor of His ands. Jesus, the carpenter, lived in His youth the midst of these things made with His ands, and for the first time, by means of ese things, manufactured by Him, entered to communion with the daily life of men."

By becoming a worker Jesus elevated and nnobled work. Therefore, every worker, hether on the farm, in the factory, in the ffice or in the laboratory, may be proud of is vocation. A new incentive comes when ne realizes that his work is contributing the welfare of the race; every service done man is done to God. Every job, not inerently evil, can become a sacrament to us nd a sacrifice to Him.

o the Job Well

Three workmen were building a cathedral France. A bystander went up to each of ese men and asked him the same simple uestion: "What are you doing here?"

One of the stone masons said in answer that question, "I am earning a few dollars day by my work."

The second man said, "I am just following ut the orders of the architect on these blue rints."

The third man lifted his head with pride, though he was doing exactly the same work that the others were doing, which was carving stones. He said, "Sir! I am building a cathedral!" He had that which we like to call "pride of workmanship" in his voice and in his attitude.

The person who makes good in the larger job is the one who makes good in the lesser task. The one who is waiting to work until he secures a big job will never work and he never will find the bigger task. We prepare for our "big chances" in the smaller places of life. We make ready for that big task by looking upon high school and college and the first jobs we take as "building a cathedral." In fact, that is exactly what every part of life is. There is nothing that any of us does which does not have a part in the building of the cathedral of life.

OUR AIMS

1. To see youth's place in the "work-a-day" world.

2. To learn how to combat the modern idea of "just getting by" in our work.

3. To understand that a "fair day's work" implies Christian purpose.

What is Honest Return To an Employer?

A few years ago a young man who worked in a general store accepted the idea that the least amount of labor he could give for the highest amount of pay was the best policy. He felt that he was clever in shamming a job that was out of the sight of his employer. He would sit down and smoke a cigaret, kill as much time as he dared and then rush upstairs all out of breath as if he had been working diligently.

Another young man accepted a rather menial task in a copper smelter. Having more or less opportunity to go off by himself for an hour or two, he frequently crawled into a corner back of the lumber pile and slept or read the paper. He smiled to himself because he felt that he was getting the same pay with less labor than many of his companions at the plant.

Many young people pursue this pattern of shirking work today. We fear even some Christians are not honest with employers or self in this respect. Does not the Christian have a moral responsibility to give the best he can in return for wages or salary received?

Bible Meditations

M., Aug. 27. If Any Work Not. II Thessalonians 3:10-13.
T., Aug. 28. If Any Provide Not. I Timothy 5:8.
W., Aug. 29. The Slothful Servant. Matthew 25:24-30.
T., Aug. 30. Providing Honest Things. II Corinthians 8:20, 21.
F., Aug. 31. Whatsoever Ye Do. Colossians 3:22-25.
S., Sept. 1. Worthy Of Reward. I Timothy 5:17, 18.

Sun., Sept. 2. Topic—"What Is a "Fair Day's Work"? (Labor Day Sunday) Ecclesiastes 9:10; Romans 12:10-17.

Check List for a "Fair Day's Work"

Would you say these are good rules to follow?

1. Watch your personal appearance.
2. Obey shop or office rules.
3. Be on time for work.
4. Keep healthy and awake.
5. Assist others when asked.
6. Be loyal to your employer.
7. Improve the quality of your work.
8. Keep cheerful.
9. Watch your work, not the clock.
10. Be willing to work overtime when needed.
11. Don't ask for special privileges too frequently.
12. Follow instructions regardless of your opinion.
13. Be self-reliant; do not constantly turn to your boss for help.
14. Prepare yourself for a better job by study.
15. Be accurate.

Here is a *"Worker's Creed."* Do you think it gives the basis of doing a fair day's work?

I work because I like work—I'm happy only when I'm busy.
I work because I want to progress—if I did not work I would stagnate.
I work because I like to see myself grow—I want to become more useful.
I work because I want to be of service to others—I owe something to the world in which I live.
I work because I particularly enjoy my work—there's a real fascination about it that I would miss if I quit.
I work because I think it is sinful to be idle—that God would frown upon me if I did not work.

—*Speakers' Magazine*

Worship

Hymns: O Master-Workman of the Race; The Fathers Built This City; Jesus, Thou Divine Companion; My Master Was A Worker.
Scripture: Psalm 72 or Luke 1: 46-55.
Good Poetry is also available for reading or recitation. *"Quotable Poems"* by Clark and Gillespie offers a good selection of poems of this type. See also Cynthia Pearl Maus' *"Christ and the Fine Arts,"* pages 253-259.

Conduct a Discussion

Conduct a discussion on the basis of the themes touched upon in our treatment of this topic. Some of the young people in the group may know much more about the attitudes represented among the workers in your community than any outsider could know. Or you may find it possible to secure some experienced laborer to tell you something about how men of his circle feel. This would be especially helpful in a church which does not contain many industrial workers. Do not be frightened if the labor spokesman criticizes the church. You do not have to agree with what he says, but you ought to be familiar with the attitude which he may represent.

"Hold Fast to The Pledge"

No. 1 in a Series: "Loyalty To Our Movement"

Deuteronomy 29:1-9; I Thessalonians 5:21

Senior-Young People (15-24 YEARS) *SEPTEMBER*

Comments by Raymond C. Steinhart

Briefing The Leader

1. Have the Christian Endeavor wall pledge or pledge cards in your society room for this special meeting.

2. Why not plan for a pledge recommitment service?

3. Master the first 25 words of the Christian Endeavor Pledge, and it will do you good as the leader to memorize the entire pledge.

4. Write down your own impressions of the Christian Endeavor Pledge.

Biblical References

We have two references to challenge our thinking, Deuteronomy 29:1-9 and I Thessalonians 5:21. In Deuteronomy we have a recapitulation of God's gracious dealings with Israel, and an exhortation to obedience and to enter into covenant with their God, that they and their posterity may be established in the good land. In v. 2 Moses appeals to their own eyes. Some things they saw for themselves. "You have seen all that the Lord did." The perception of their senses was incontestable evidence of the fact that God had done great things for them; and their reason was no less a competent judge of the equity of His inference from it, "Keep therefore the words of this covenant."

Hear the admonition of Paul from Thessalonians, "Prove all things; hold fast that which is good." Haste in reception or rejection are forbidden. The things we are required to hold to are good in themselves. The things you hold fast are the things you truly treasure.

Basic Material

This is the first of four topics on "Loyalty to Our Movement." Two weeks will be spent on Christian Endeavor's underlying principles and two weeks on Christian Endeavor outreach. The movement itself is a challenge for youth to be loyal.

Let's think about Christian Endeavor for a few moments.

1. Let's see it as a society. It is Christ-centered and has as its purpose: a. Leading young people to accept Jesus Christ as Saviour and Lord; b. bringing them into the life of the church; c. sustaining and training them for the service of Christ and His cause; d. releasing them through all channels of human activity in the service of God and man.

Wherever you see Christian Endeavor in action it belongs to the local church, and that church determines its theology, program, activities, and relationships. It receives members on the basis of their commitment to a common statement of purpose, whose principle is, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do."

2. Let's see it as a union. Where there is a voluntary organization of two or more Christian Endeavor societies or similar groups of young people from different churches or denominations of a city, county, district, state, province, or nation, there you have a Christian Endeavor union. It has all the societies in its organization at heart. It encourages local societies to plan well and stimulates the efficiency and usefulness of the societies. It emphasizes the spiritual training values of Christian Endeavor for all young people.

3. Let's see it as a movement. The Christian Endeavor movement consists of societies and unions in many nations and island groups throughout the world. It encourages loyalty to Christ's Church, fosters national and international conferences and conventions of Christian Endeavor for inspiration, training, fellowship, and participation in worthy enterprises. It joins with denominational and interdenominational agencies in promoting the cause of Christ in the world, and the fellowship of Christians everywhere.

The whole purpose and plan of Christian Endeavor is concentrated in the 160-odd words of the Pledge. This covenant calls for a very definite act on the part of the individual Endeavorer. It is a promise by the Christian Endeavor member to God.

Take the time to go over the Pledge. Read it until you can say within your heart, "By His strength I'll strive to keep it. I'll hold fast to the Pledge, for in the holding of it I shall be held by a power greater than myself."

Why should we hold fast to the pledge?"

A. *Because it is a positive agreement with Jesus Christ.* "Trusting in the Lord Jesus Christ" are the opening words of the pledge. We may fail Him, but He will never fail us. Christian Endeavor exalts Christ. It is first of all a Christian Endeavor society, not a society for social, athletic, or literary purposes. It may include these elements, but they are always distinctly subordinate to the religious aim. If a church wishes above all to train its young people for the Christian life, for service within the church, the Christian Endeavor society is ideal. It asks only that its young people the will of God. It emphasizes communi with God, testimony for Christ, loyalty Christ's Church and work for Christ.

B. *Because it is a wonderful reminder of glorious commitment.*

There is no other organization connect with the church that has so many ways of minding its members of their duties and ligations as the Christian Endeavor society and uses. Take another look at that pledge "I promise Him that I will strive to do wh ever He would have me do." The spirit Christian Endeavor is one of expectation. requires great things from the least work It is very hard to remain a nonentity Christian Endeavor. Christian Endeavor trai the young person for leadership. The Ende orer makes a promise to God, and he tru God for strength to carry out the desires his heart. He is in covenant with Jesus Chri He strives, and the strength is provided.

C. *Because it contains the essential elemen for a worthwhile Christian life.*

You cannot live the Christian life ap from prayer and Bible study, and a defin relationship to God's House. Young peo have grave need for the devotional life order to resist sin. The Pledge includes t promise that the Endeavorer will make it t rule of his life to pray and to read the Bib Habitual Bible reading and habitual pra keep one in sweet fellowship with Je Christ. If we hold fast to the Pledge we sh always know those essential elements th make for a worthwhile Christian life.

D. *Because every young Christian wants develop as a leader for Christ and the churc*

Here he takes on new responsibilities. He he plans and develops programs and lea others. All of this is essential in both secul and church life. As his day goes so shall develop toward his dream of leadership f Christ.

BASIS FOR DISCUSSION

1. Does the Christian Endeavor Pledge ask too much of young people today?

2. Why should we hold fast to the Pledge?

3. Do you have any objections to the Pledge? Voice them and endeavor to find help in this meeting.

4. Why should every member of Christian Endeavor sign the Pledge?

5. What should we expect of those who sign the Christian Endeavor Pledge?

Bible References

M., Sept.	3.	Trusting.	Proverbs 3:5, 6.
T., Sept.	4.	Promising.	Genesis 28:16-22.
W., Sept.	5.	Praying.	Ephesians 6:18-20.
T., Sept.	6.	Bible Reading.	Psalm 1:1, 2.
F., Sept.	7.	Worshipping.	Psalm 95:1-7a.
S., Sept.	8.	Working.	Joshua 24:15-18.
Sun., Sept.	9.	Topic—"Hold Fast to The Pledge."	Deuteronomy 29:1-9; I Thessalonians 5:21.

Backing The Project

1. Form a class and study "Christian E deavor Essentials" taught by someone we versed in Christian Endeavor.

2. Buy wall pledges for each society your church.

Best Illustrations

There are many occasions when the so feels that it has come to a crisis. It may compared to the feeling of William Tell wh he was taking aim at the apple. He sai "Everything depends on the action of t next moment." We all need to hold fast such critical times.

A doctor met a minister and said to hi "I am amazed at you that one with so mu training could accept what you call t Saviour from sin. It's all a fable." The min ter replied, "Twenty-five years ago I tried t power of God's grace and it made a differe man of me. All these years I have preach it and seen it change the lives of others. expect to hold to it and proclaim it far a wide."

Every Endeavorer Counts

No. 1 in a Series: "The Christian Endeavor Year Begins"

I Corinthians 3:6-11; Romans 12:4-8

termediate (12-14 YEARS) *SEPTEMBER 9*

Comments by Raymond M. Veh

ggested Program

ening song service
ripture lesson
ng, *"Win Them One By One."*
ason of prayer.
ecial music.
ader's talk, "The Consecration of Influence."
ditional topics for discussion:
(1) The Influence of Friendliness
(2) The Influence of Musical Talent
(3) The Influence of Dress
(4) The Influence of Money
(5) How Can We Consecrate Our Influence?
(6) What Will Consecrated Influence Accomplish?
(7) Our Responsibility for Our Influence.
ng, Frances Ridley Havergal's Hymn of Consecration—*"Take My Life and Let It Be."* Read the stanzas responsively, emphasizing the various faculties of our being that are to be consecrated to God.
season of consecration and prayer.
osing remarks and appeal by the pastor.

he Meaning of Influence

Society is like the atmosphere, above, ound and beneath us. We are in it, therere, as much as we are in the air, from the st healthful breath we breathe, until earthly ings no longer have object or interest for . But, we are in society as a part of it. acts on us and we act on it; for whatever r social position, we form a part of it. It that subtle action upon others and the action of others upon us that we call inience. The meaning of influence is to nflow"—it is that which flows in upon one e from other lives and that forms so large part of life. This "inflow" or influence is iefly insensible and unconscious.

We influence others more by what we are an by what we say, especially if what we are at variance with what we say. Emerson has ithfully said, "What you are sounds so ud that I cannot hear what you say." Some the people who have most profoundly fluenced us, never realized at the time that ey were doing anything unusual, they were t *trying* to influence us. It was just what ey *truly were* at that particular moment that ade its lasting impression upon us for good evil.

ome Thought Starters

Young people need a time and place and oup in which they can discuss the serious ings that concern them.

Christian youth need to band together to the things they know need doing.

Young people may not be called upon to trustees of the church, or church school achers—not yet are they quite ready for any responsibilities that require more experience than they could possibly have had—it they do want to render real Christian rvice. Christian Endeavor gives such opportunities for service.

OUR AIMS

1. To emphasize the importance of the individual in God's work.
2. To see how influence counts.
3. To call for loyalty in making the Society work progress.

Leadership qualities only develop with experience, and Christian Endeavor gives opportunities for trying our hand at leading meetings and projects.

Corporate worship in our own age group can be very stimulating, and the CE provides for it.

The study of the world-wide mission of the church in spreading the Gospel gives us a stratospheric view of our globe and the things we can do to improve the life upon it—this is a part of our CE program.

We want actually to do what we can to win other young people to Christ, and the CE gives us a channel and opportunities to do this.

We can take the easy first step of inviting them to CE, then to church, and after they have come to like our group and understand our church, we can ask them, in our own way, to accept Christ as their Saviour, and to join our church.

Christian Endeavor really is too good to be detached from; and our power for good is multiplied many times when we work together with other youth in our CE!

Advantages of Becoming a Vital Part of the Church

For the next few minutes, divide the total group into buzz groups of about three or four people each. Ask each buzz group to come up with two suggestions: *Why should young people attend church services regularly?* and *Why should we as young people join the church and be loyal members of it?*

Let the whole group make comments on, or more fully discuss each suggestion brought in by a buzz group.

Bring the ideas in the Scripture lesson to bear upon the discussion here. What were the advantages to the apostles when they fellowshipped together in the early church? What type of interest and cooperation is necessary to bring about those advantages?

Now lead the discussion so that the reasons for regular attendance and the reasons for being members of the church are separated into two groups. List them on the blackboard in two separate columns.

You

The place every CE has to start is with people. That's *you.* What kind of person are you and the rest of your CE? In the first place you are a young person somewhere between the ages of 12 and 14. That means you have all of the interests, all of the problems and all of the possibilities that make youth such an important period in your life. What are some of these things that are distinctive about young people? (*Here you might open the problem for discussion, writing down the answers as they are suggested.*) As a starter here are some of the interests mentioned by a typical group of teen-agers.

1. Youth are interested in the kind of job they will be doing for the rest of their life and want some real help in making the decisions that lead to that job.

2. Youth are interested in who they will marry and how they should prepare for that marriage. This includes all the problems of dating.

3. Youth are interested in having fun and having friends and want a group that they can be a part of that will furnish both of these things.

4. Youth are interested in learning how to live happily with other people in their family and their community and their world.

5. Youth are interested in current events and want to do what they can to improve the world. That's what is meant by youthful idealism.

6. Youth are interested in finding out what this world is all about, what they can count on as true about why we live and how we should live. They want to know about God and what difference He makes in their lives.

7. Youth are concerned about their own failures and shortcomings and those of the world and are looking for some way to overcome them.

The fact that you are young is not the only thing that marks you and your CE. You are not only concerned about the things mentioned already but you are also concerned about the *Christian* answer to these things or you would not be at this meeting tonight. Some of you have committed yourselves to Christ and others are beginning to face up to His answers to life but all of you are at least interested in what He has to say. When you bring this interest together with the interests that all youth share then you want to know what the Christian faith has to say about our shortcomings, about why we live, about God, about our friendships and our recreation, about meeting the current problems of our world, about our future jobs and our future homes.

Young. Interested in Christian answers. That's each one of you as individuals. But you are more than individuals. You are a group called Christian Endeavor. What will you make of yourselves, of Christian Endeavor?

Daily Readings

M., Sept. 3. Everyone In The Host. Numbers 1:1-4.
T., Sept. 4. One In The Gap. Ezekiel 22:30-31.
W., Sept. 5. Each In His Place. Judges 7:19-21.
T., Sept. 6. All In One Accord. Acts 1:14.
F., Sept. 7. Another In His Stead. Acts 1:24-26.
S., Sept. 8. Together In His Service. I Corinthians 3:5-11.
Sun., Sept. Counts. 9. Topic—Every Endeavorer I Corinthians 3:6-11; Romans 12:4-8.

Christian Endeavor's Important Principles

No. 2 in a Series: "Loyalty To Our Movement"

Romans 12:1-10

Senior-Young People (15-24 YEARS) *SEPTEMBER*

Comments by Raymond C. Steinhart

Briefing The Leader

1. Fully acquaint yourself with the four cardinal principles of Christian Endeavor.
2. Study carefully each word—confession, service, loyalty and fellowship.
3. Talk with your pastor about these fundamental principles which Christian Endeavor has maintained for 15 years.
4. Read prayerfully the Christian Endeavor chapter, Romans 12.

Biblical References

Our reference for meditation is the familiar Christian Endeavor chapter, Romans 12:1-10. What a man really believes is revealed by what he does. "For as he thinketh in his heart, so is he." (Proverbs 23:7.) In this chapter the whole ground of the Christian life is sketched. First of all, one's life must be yielded to God. and God must be in full possession—v. 1-2. This is fundamental, and without it the Christian life cannot be normal.

Note that verse one is addressed to the "brethren." This is not for unbelievers. God's people are asked to present their bodies as a living sacrifice. "Present" is a temple term for the bringing of anything to God. So Jesus was presented (Luke 2:22) and so Paul would present each believer (Colossians 1:28). He entreats the Romans to make themselves a sacrificial offering to God.

"Bodies" is the comprehensive term for the whole man, body, soul, and spirit (I Thessalonians 5:23). Observe, it is to be a "living sacrifice." The sacrificial victims under the old covenant were slain. But since the one sacrifice for all has been accomplished on Calvary there is no further need of dead sacrifices. What God wants is that we make a present of ourselves to Him, a living sacrifice, putting ourselves into His hands for His pleasure.

Basic Material

This is the second of four topics dealing with "Loyalty To Our Movement." Today we think about "Christian Endeavor's Important Principles."

From the book, *The Evolution of an Endeavorer* by William Shaw, we take the following: "Christian Endeavor is a movement, not simply an organization. It was born, not made. No committee or council met and said: "Go to, now. We will organize a society that in 40 years will enroll millions of young people in 80 denominations and 80 nations the world around in training for the service of Christ and the church." But in the heart of a modest pastor in a little church just out of a mission hall, in the city of Portland, Maine, the seed was planted that under the blessing of God has blossomed and fruited in this great world-wide movement. Christian Endeavor has been a growth. Starting with one little group of young people, it has been multiplied by the millions. Beginning with a prayer meeting, a social, and a missionary meeting, it has developed until it now covers every phase of young people's religious activity.

There are four fundamental or cardinal principles of Christian Endeavor: 1. Open confession of Christ; 2. active service for Christ; 3. loyalty to Christ's church; 4. fellowship with Christ's people. They are universal and are basic for all Christian Endeavor societies. They were first wrought out in practice and then formulated. They are associated with the world-wide Christian Endeavor tree which has been bearing fruit since its inception. It was good then, it is good now.

Let's look at these principles.

1. Confession Of Christ.

We understand Christ's mission into the world. He came to put away sin by the sacrifice of Himself. He was the Lamb of God who taketh away the sin of mankind. He bore our sins in His own body on the cross. We had sinned and come short of God's glory. We had spurned the matchless overwhelming love of God. But one day it happened, and we saw our need of Jesus Christ and we confessed Him as Saviour and Lord. We shall never be able to repay the debt of love we owe to Him.

2. Service For Christ.

The Christian Endeavorer who has openly confessed the Lord Jesus Christ as his Saviour must do something about it. He can't remain idle with the new life springing up within him. The love of Christ shed abroad in his heart by the Holy Spirit constrains him. He feels the pressure of the Gospel. No other movement, unless it be the Sunday school, has been blessed with so high a quality of leadership and so generous a contribution of time and talent as Christian Endeavor.

It was Nolan Best, an able and brilliant editor of a paper known as *The Continent* who said, "Christian Endeavor more than any other single Christian influence gave me idea of service as the fundamental Christ expression. It also taught me the meaning Christian testimony better than any ot influence that ever touched my life, and held me better than anything else, I am su to the spiritual and evangelistic ideals religion."

3. Loyalty To Christ's Church.

"For Christ and the Church" is the m of Christian Endeavor. What would you pect of a man who accepts the Lord Je Christ, but refuses to become a part of visible church? Loyalty to Christ's church the normal outcome of confession of Je Christ. Christian Endeavor was born and b in the church. It trains persons to work the church. It is essentially a church organi tion. It believes in the religious life of you and old alike within the church.

The spirit of the movement is that of mocracy—freedom for all to develop alo the lines of their own possibilities, co-ope tion of all in striving to bring young peo of the world unto fullness of the stature the sons of God. The world is full of cieties and organizations that appeal to yo people, and whose tendency is away from church. Christian Endeavor makes the chu its center, Christ its Master, and likeness Him its ideal.

4. Fellowship With All Christ's People.

The spirit that Christian Endeavor appl in loyalty to one's own church and fellows with all other Christian people continues be a vital need of our religion. Christi Endeavor has gone to the lumber camps the north and to the mining camps of west. It has touched the mountains, valleys, the plains, and wherever it went found people who felt the power of its tou

BASIS FOR DISCUSSION

1. What does Christian Endeavor have to offer to a young person who desires to develop his personal character?

2. What new challenges do Christian young people face under present world conditions?

3. Would Christian Endeavor make more rapid gains if the cardinal principles were eliminated?

4. What has our Christian Endeavor society done to bring others into a confession of Jesus Christ?

5. How can a society be of greatest value to the church of which it is a part?

Scripture Readings

M., Sept. 10.	Confession.	Romans 10:8-11.
T., Sept. 11.	Service.	Acts 9:3-6.
W., Sept. 12.	Loyalty.	Hebrews 10:23-25.
T., Sept. 13.	Fellowship.	I John 1:3-7.
F., Sept. 14.	Tithing.	Malachi 3:8-10.
S., Sept. 15.	Quiet Hour.	Matthew 6:5, 6.
Sun., Sept. 16.	**Topic—Christian Endeavor's Important Principles.**	**Romans 12:1-10.**

Backing The Project

1. Appoint a committee to develop "Loyalty to my church campaign," setti apart about three months in order to enlist the members of Christian Endeavor to atte all the appointed worship services of t church.

2. Plan for a careful distribution of Chr tian Endeavor literature dealing with the c dinal principles, *Comrades of the Quiet Ho Tenth Legion, Life-Work Recruit* and essential matters of Christian Endeavor.

Best Illustration

Victorinus, a teacher of rhetoric in ancie Rome, was converted to Christianity, in old age, and whispered to another "I am Christian." But the other responded, "I w not believe it, nor count thee so, till I thee among the Christians in the church." laughed and went away. Later he came ba and said, "Let us go to church. I want to an earnest Christian." He was not afraid acknowledge the Word of God in the cong gation of the faithful.

New Tools for Our Christian Endeavor

No. 2 in a Series: "The Christian Endeavor Year Begins"

Exodus 4:1-17; II Timothy 4:13

termediate (12-14 YEARS) *SEPTEMBER 16*

omments by Raymond M. Veb

the Leader:

At the end of the September 9 meeting on very Endeavorer Counts" give to each Inter-diate a slip with three questions to think r:

1. What is the purpose of our Christian deavor?
2. What things about the CE have been st helpful to you? Why?
3. What things about the CE don't you e? How can these be improved?

As leader for the meeting you should be at church a full half-hour before the meeting scheduled to start. Arrange the chairs in a ge circle with the blackboard included as a rt of one side of the circle where it can ily be seen. The circle arrangement will lp make the meeting seem more friendly d make discussion much easier.

The devotional part of the meeting should short but worshipful. Use hymns like *lore Like the Master"* and *"O Master, Let e Walk With Thee."* In presenting the ipture tell a little bit about Paul and his ung helper Timothy—the things you have eady checked up on with your pastor—and en read the two passages mentioned above. r the prayer period ask three members of e group to offer sentence prayers for the and for the church. Now let's look at the scussion.

urpose of the Discussion

As you begin the discussion make sure u have clearly in mind what you are trying accomplish through it. Out of this discussion ere should grow

—a clearer understanding of what we have CE for.

—an honest picture of your own CE.

—many ideas for making your CE serve uth and your church better.

Explain this purpose to the group as you gin the discussion. Then carry out the dis-ssion along the following suggestions. And member that in a real discussion you try to t everyone to express himself or herself. our job is to get people started talking, keep em on the subject and encourage everyone participate. Then at the end you should mmarize the conclusions that have been ached. Writing them on the blackboard as ou go along might help you remember and ve the group a sense of going someplace.

se "Buzz Groups"

Early in the meeting divide up into groups three and have each of these "buzz" groups ke three minutes to decide what is the real best reason why a young person should come nd take part in Christian Endeavor. Each uzz" group will choose one of its number report for it.

Call the groups together again and have eir reports, encouraging the entire CE to iscuss briefly each suggestion. At the end of e reporting, list the suggestions in the order their importance as talking points when young people go out to encourage others to come and take part in our CE program.

OUR AIMS

1. To get the fall CE program into full swing.

2. To appreciate the many resources we have to use all year long.

3. To select the "tools" needed to do the job ahead.

Some Things to Remember

In discussing the CE program, include all its activities. CE is more than just a Sunday evening meeting (or do you have it on some other day than Sunday?).

Check on your CE constitution to see what else it should embrace.

Really wrestle with the problems and opportunities of your society.

New Tools

"Buzz groups" and "role playing" (as described last week) are tools to use. Another is projects. CE'ers need to do things or their faith is empty and valueless to their Lord, themselves or others. Thus, let's get some ideas of ways we can invest our faith this year in CE.

Plan definite projects. A project is a problem or enterprise through which CEers gather information and facts, work out solutions and carry on action to its completion. Of course, these will be within the understanding and the interest of the youth and be entered into with purpose on their part.

There are four outstanding characteristics of a project at its best:

1. *There is action.* Learning comes through experience, especially if the pupils have interest in it and get satisfaction from it. This action may be mental as well as physical, for some projects take the form of problem-solving or the gathering of desired information.

2. *A project must contain a problem that calls for thinking,* investigation, and action.

3. *Using the project method must be true to life and take place in a natural situation.* Without a doubt, we have left too much to chance in our Christian teaching. We meet on Sunday and talk about what is good to do and then trust to luck that the CEers will do it as occasions arise.

Interest in the church and its activities is best gained as boys and girls have part in its program and responsibilities. It is simply a case of "learning to do by doing" and not by talking about what is good to do.

4. *Projects should be completed.* How many times we as individuals and groups become enthusiastic about an enterprise, talk about and even begin it, but fall short of carrying it out to a satisfactory conclusion. One of the valuable lessons greatly needed by young and old alike is that of finishing what has been started.

Resource Materials

The Christian Endeavor World presents the year's program theme, CE news and the topic development. This is a resource you need to use each week.

Copies of *The Intermediate Program Guide;* high school reference libraries; denominational and state Christian Endeavor materials; life situation, project and role playing devices are new tools to use. Catalogs telling about materials may be secured from the International Society of Christian Endeavor, 1221 East Broad St., Columbus 16, Ohio, or denominational bookstores.

Bible Portions

M., Sept. 10. Cooperation Of The Members. Exodus 36:1-4.

T., Sept. 11. Zeal Of The Workers. Nehemiah 4:19-23.

W., Sept. 12. Confidence Of The Leaders. Joshua 1:10-16.

T., Sept. 13. Challenge Of The Present. Joshua 1:1-9.

F., Sept. 14. Inspiration Of The Past. Deuteronomy 4:9-14.

S., Sept. 15. Vision Of The Future. Deuteronomy 33:26-29.

Sun., Sept. 16. Topic—New Tools for Our Christian Endeavor. Exodus 4:1-17; II Timothy 4:13.

Christian Endeavor Acrostic

CHRISTIAN ENDEAVOR

By Amelia Bingman

C—is for Christ, who guides in the way,
That leads us at last to everlasting day.

H—is for Heaven, that glorious home,
For which every Christian most ardently longs.

R—is for Ready, both to dare and to do,
Both that which is right and that which is true.

I—is for Interest, that all must display,
If we'd gain others to His holy way.

S—is for Standard, that is set at the top,
And ne'er will we falter, and ne'er will we stop.

T—is for True, to the cause which He gave,
Vowing in this we'll ne'er play the knave.

I—is for Ideal, for which we will strive,
We'll not allow opportunity our door to go by,

A—is for Ambition, that will put on a drive,
That makes the work prosper and makes the Cause thrive.

N—is for Never, to stop until,
At last we have conquered the highest of hills.

E—is for Ensign of Christ not afar,
Which will guide and protect us, until safe 'cross the bar.

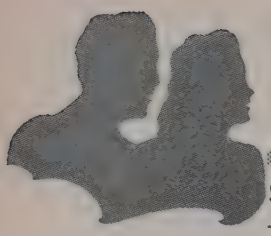
N—is for No, which every Christian will say,
To everything contrary to Christ's holy sway.

D—is for Diligent, in whatever we do,
Believing that He will reward us our due.

E—is for Eager, to learn and to do,
That which is pleasing to Him and His rule.

A—is for Anchored, in the harbor of

(Please turn to Page 30, Col. 1)



Open Doors in Christian Endeavor

No. 3 in a Series: "Loyalty To Our Movement"

Matthew 25:14-31

Senior-Young People (15-24 YEARS) *SEPTEMBER*

Comments by Raymond C. Steinhart

Briefing The Leader

1. Make a list of things your society should be doing through the channels of your church.
2. Take time to become better acquainted with the work of the International Society of Christian Endeavor and the World's Christian Endeavor Union.
3. Study the work of the various committees of the society, and then make proposals at this meeting for greater things for Christ and the Church.
4. Read thoughtfully the Biblical reference.

Biblical References

We have but one reference for our own personal helpfulness—Matthew 25:14-31. It is an important one and we should devote our best thinking to it.

We have here the Parable of the Talents. A commitment is made to three servants which implies that we are in a state of work and business. The parable teaches that those who use their talents in the cause of religion shall be proportionately rewarded. But those who neglect their talents shall come under judgment.

One gives to every man according to ability. Thus we are servants under authority. We have nothing that we can call our own, neither ourselves or our possessions. When Divine Providence has made a difference in men's ability, divine grace dispenses spiritual gifts accordingly, but still the ability itself is from Him.

God is a free agent, "dividing to every man severally as He will." Some are cut out for service in one field, others in another. To give eminent gifts to persons incapable of properly improving them would be only to lead them into a snare. The talent which each man has suits his own state best; and it is only pride and insanity which lead him to desire and envy the graces and talents of another. Five talents would be too much for some men; one talent would be too little. He who receives much must make proportionate improvement; and, from him who has received little, the improvement only of that little will be required. The man who improves the grace he has received, however small, will as surely get to the kingdom of God, as he who has received most from his Master and improved all.

In Christian Endeavor we see many five- and two- and one-talent souls, but all of them investing what they have to advance the work of the church of Christ. We are not all alike. For this we can be thankful. Some are leaders, others are organizers; some are gifted speakers, others make better letter writers. But all can serve the Lord with all the strength and love of soul they possess. The Lord does not say that He loves those least to whom He gives least. We could well say that time is a talent, religious opportunity is a talent, intellectual power is a talent. He who has imparted these talents righteously demands their improvement. The time will come when He will demand an account. It will be impartial. The result will be joyful and solemn.

BASIS FOR DISCUSSION

1. Why is Christian Endeavor well adapted to train young people for the conduct of large religious enterprises?

2. What needs today call for decisions by young people? How can Christian Endeavor help young people to make such decisions?

3. What would you consider some of the open doors of Christian Endeavor?

4. How does the wide reach of Christian Endeavor suggest its permanence?

5. What is ideal in Christian Endeavor with regard to its denominational relations? (Keep in mind Christian Endeavor is a church society ever endorsing church support.)

Basic Material

Today we study the third of a series of four topics on "Loyalty to our Movement." Our topic today is, "Open doors in Christian Endeavor."

Do you know of anything more inviting than an open door? It was said of William Shaw, a former general secretary and Christian Endeavor leader, that Christian Endeavor was his preparatory school, college and university. For him it took the place of these institutions in the intellectual development and training of the college man. His associates in service were the faculty; the meetings and conventions of the organization were his classroom; the committees and officers were his training school; the ideal of the society, expressed in its purpose, "to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God," was his guiding motive; and the extension of the movement in all of the world became his field of service.

Let's consider some of these open doors.

1. Leadership Training.

Leaders are not extraordinary people. They are ordinary persons with extraordinary determinations. His business is to turn weakness into strength, obstacles into stepping stones, and disaster into triumph. It's a good thing to follow a leader, but it is a better thing to see if he is headed in the right direction. Christian Endeavor trains for leadership. Dr. Ropert Hoppock, professor of education at New York University, said, "This task of turning out leaders as though they were sausages is j plain silly. You can't say today that yo turn out leaders in your schools and, bin have them in March. You don't make lead by giving them books to read or lectures hear. The pattern for leadership goes back into childhood and grows from t period on." Christian Endeavor is fully aw of this. You can be sure that if there is lead ship potential in a young person Christ Eneavor will put it to use.

2. Christian Citizenship.

In the May issue of The Christian Endea World—which everyone in a Christian Ende or society ought to receive—there was account of the Christian Citizenship cont winners. These winners were chosen on t basis of their citizenship activities and th submission of a thousand-word "Letter to I Congressman," or, in the case of Canadi contestants, "Letter to My M.P.," on t subject, "I Speak for Christian Citizenshi The contest is an opportunity for all Christi Endeavor members.

In a letter to a second grade student w asked how one could be a better citiz President Eisenhower replied, "A full a complete letter on how to become a bet citizen would require many hours of pre aration and composition. I can only make o brief suggestion, tackle every task every day if it were the most important of your life."

3. Missionary Outlook.

Christian Endeavor provides a missiona committee which supplies the society wi up-to-date mission information. The society advised of all the open doors in the missi field. Many Endeavorers accept the challen and prepare for world-wide missions.

In closing, we think of open doors throu free expression in each society, and fello ship and service through the prayer meeti and business sessions. On the county, sta and international levels there is the oppo tunity for the wider interdenominational fe lowship which enriches socially and spiritua ly. We think of the enrichment of membe lives through the "Comrades of the Qui Hour," and the "Tenth Legion."

Backing The Project

1. Sponsor a course in leadership traini for all youth leaders in the church.
2. Secure and show films dealing with t several open doors listed in the topic.
3. Put on a crusade to familiarize yo members with the rich background and leade ship of Christian Endeavor.

Best Illustration

The federal judge, after explaining at sor length the history of Old Glory to a gro of aliens seeking citizenship papers, asked o of the applicants, "And now tell me, wh flies over City Hall?" The alien blinked moment and then triumphantly replie "Peejins."

"Yes, the young people of today are t morrow's leaders, no doubt. But sometimes wonder whether they are going to be follow or chased."—Farm Journal.

Bible Meditations

M., Sept. 17. Christian Living. Philippians 1:20, 21.
T., Sept. 18. Personal Work. John 1:40-45.
W., Sept. 19. Leadership Training. II Timothy 3:14-17.
T., Sept. 20. Deeds Of Charity. James 1:1, 2.
F., Sept. 21. Fighting The Foe. II Timothy 2:1-4.
S., Sept. 22. Good Citizenship. Romans 13:1-8.
Sun., Sept. 23. Topic—Open Doors in Christian Endeavor. Matthew 25:14-31.

Study — For What?

No. 1 in a Series: "Youth Must Know"

II Timothy 2:15; Luke 2:52; John 8:32

ermediate (12-14 YEARS) *SEPTEMBER 23*

omments by Raymond M. Veb

Get Out What We Put In

What we get out of a thing always depends n what we put into it. This is a universal in the realms of nature and of grace. ist expressed this law in these words, cept a grain of wheat fall into the ground die, it abideth alone; but if it die, it ngeth forth much fruit." Success means ifice.

A little boy being assured by his mother t it was God who made the flowers grow, ed, "Why doesn't He make some grow in yard?" God only makes flowers grow ere the soil is prepared and the flower is nted, where the conditions of growth are nplied with.

So whatever is gotten out of any school r by anybody will depend upon what is into it. Buildings, books, and teachers not educate nor produce an education. ey only furnish the opportunity for an cation, which those who would learn must e and improve. "Opportunity knocks at door, but never kicks down the panels" is erse way of stating the same truth.

hat Will You Study For?

1. *To have an aim.* To get the most out of thing in business or pleasure or education, must have a clearly defined aim and pose. The hunter who shoots at random er hits anything. So the young men or ng women who go to high school or lege without some definite aim are usually lures and disappointments to themselves l to their friends. Secure thus an aim to elop your personality to the highest.

2. *To grow mentally.* We are living in a e of speed. In the matter of education, it es time to grow mentally, to expand and develop the faculties of the mind. Don't try, nor attempt a short cut through high ool or college.

3. *To learn how to serve.* We are in danger becoming selfish today. Our real mission in is to help others. This begins right in nior High School. If all the Christian boys l girls of a high school stood loyally to- her for the highest ideals of character and nduct, many of the demoralizing practices high schools would be abandoned or at st reduced to a minimum. High school s afford opportunities for superb, moral roism and Christlike service, as well as for ucation.

rges to Study

Our Bible text suggests the great task that d been committed to Timothy. The task ght not have looked large or alluring to outside observer. But a task is not big cause it is spectacular. It is a big task be- se it is our task. No matter how others y estimate it, to us our task is the biggest ng in the world. Timothy's task was that of ing a pastor to a few of the early Christian ciples, but the counsel his aged friend Paul ve to him is applicable to all honorable vocations, and especially applicable to those who are seeking an education.

1. *The first urge is to Diligence.* But there may be a diligence that never gets anywhere. There should be a diligence toward a great objective. We are not to keep busy for the sake of doing something, but for the purpose of realizing our goal.

When Lord Cromer returned to England after serving successfully as Governor of Egypt he was asked to make an address at one of the big public schools. He said to those boys that he would give them three mottoes which if followed would lead them to success. His first motto was, "Love your country," his second, "Tell the Truth," and his third, "Don't dawdle." It is the last of these mottoes which is applicable to our present theme. To overtake our task and to do the work of life it is imperative there should be an urgency ever spurring us on. We dare not dawdle.

2. *The second urge is to Thoroughness.* In this busy age in which we find ourselves there seems to be little or no time for thoroughness. This is a day of "piece work," and the curse of our commercialism is that we speed up things and drive men on until all pride in their work is ground out of them. But the great Master-workman has found the highest reward for His work in the sure knowledge that it was well done. This is absolutely essential to the securing of an education.

The goal of Booker T. Washington's ambition was Hampton and the hope of an education. He said goodbye to his mother, and with a small satchel holding all his earthly belongings, and a very little money, he set out a distance of 500 miles. Thoroughness characterized him all his days.

3. *The third urge is to Honesty.* Timothy was exhorted to divide right, to cut straight, the word of truth. In other words, he is to put common honesty into his work. This is highly essential to the securing of an education, and the making of proper use of it.

Lincoln gave the following advice to a class of young lawyers, "Young men," he said, "resolve to be honest at all events. If in your own judgment you cannot be an honest lawyer, resolve to be honest without being a lawyer."

OUR AIMS

1. To see that "knowledge is power."
2. To obtain knowledge for good ends.
3. To learn how to "glorify God and enjoy Him forever."

Questions

1. Do you feel fortunate that you can return to school this fall? Discuss.
2. In this school year will your social activities be more important than your studies? Discuss.
3. Are you satisfied with your grades of last year? Have you thought of ways to improve your marks?
4. Have you made good friends in school? Do you want to be a better friend this year?
5. Do you respect and appreciate your teachers? Discuss.
6. How does Paul's advice to Timothy apply to us today?
7. How can you develop a schedule which will give study and play a good balance?
8. What should be youth's aims today in securing an education?

From God's Book

M., Sept. 17. Study To Be Patient Saints. Isaiah 40:29-31.
T., Sept. 18. Study To Be Godly Parents. Deuteronomy 6:6-9.
W., Sept. 19. Study To Be Christian Teachers. I Timothy 4:9-12.
T., Sept. 20. Study To Be Gospel Missionaries. Acts 13:1-4.
F., Sept. 21. Study To Be Worthy Laborers. I Corinthians 15:58.
S., Sept. 22. Study To Be Trustful Stewards. I Timothy 4:13-16.
Sun., Sept. 23. Topic—Study—For What? II Timothy 2:15; Luke 2:52; John 8:32.

Jesus—The Ideal Pupil

Seldom do we think of Jesus as a pupil. We think of Him as a teacher who needed not that any man should tell Him for He knew what was in man. We speak of Him as having perfect knowledge, being the Son of God. Perhaps our interpretation is too artificial and unreal. In describing Christ's childhood the Scriptures state that Jesus grew in wisdom and in stature and in favor with God and man. Jesus was the ideal pupil for He experienced a well-rounded four-fold development as He matured. He grew in wisdom.

Wisdom is the quality of being wise, the ability to judge soundly. Jesus was taught by His mother the Old Testament Scriptures. He learned the lessons of nature and of the carpenter shop. As a child He amazed the rabbis at His advanced knowledge that He had acquired. He grew in stature. He cared for his body and by right exercise and work, was prepared for His divine task.

Jesus grew in favor with God. All His knowledge, His learning and reading led Him into deeper and deeper knowledge of His Father in Heaven. Because He grew in wisdom and stature and in favor with God He also grew in favor with man.

A Poem

THE SCHOOL BELL CHALLENGES
By Velma Gray Sunderman

The school bell sounds its challenge through the land,
And youth responds, glad hearted, hand in hand.
So needful are the lessons to be learned,
So worthy are the honors to be earned,
So precious are the friendships formed these hours,
And character must build the soul's strong towers.
Share these with Christ and study while you may,
The world has special need of youth today.
—Courtesy Builders

Youth Ready for World Tasks

No. 4 in a Series: "Loyalty To Our Movement"

Ephesians 6:10-20; Acts 1:8

Senior-Young People (15-24 YEARS) *SEPTEMBER*

Comments by Raymond C. Steinhart

Briefing The Leader

1. Interview some of your church leaders in regard to world tasks where youth can lend a hand when properly prepared.
2. Write down your own ideas on this subject—"Youth ready—World tasks."
3. List some of the things you would be qualified to do as a leader in your community.

Biblical References

We have two exciting references for our prayerful attention—Ephesians 6:10-20 and Acts 1:8. In Ephesians we have a general exhortation to constancy in our Christian course, and to courage in our Christian warfare. Is not our life a warfare? We struggle with the common calamities of human life. We struggle with the opposition of the powers of darkness, and with many enemies who would keep us from God and heaven. We have enemies to fight against, a Captain to fight for, a banner to fight under, and certain rules of war by which we are to govern ourselves. There is no place for faint-heartedness. Weaklings would find the armor too heavy.

Check the armor that is required for those in the conflict against sin and Satan. It is armor for every part except the back, which is provided with no defense, to show that the Christian is never to quit the field, but to face the enemy. It is armor that has been proved. This armor is spiritual, and is intended only for spiritual purposes. It is provided by a righteous God, and His righteous Word is the rule for using it.

If we refuse the armor of God, we have no weapon able to defend us. Putting on the armor implies that we see our need of it, and that we intend to use it. We are admonished to take on the "whole" armor of God, for a part of it will not avail. We are no match for the adversary of human souls, Satan, unless we place our trust in God. When we are fully equipped with God's armor we stand ready for world tasks.

Luke in Acts 1:8 speaks of power, not the power of logic, eloquence, or rhetoric, but the power of the Holy Spirit. We need to be conscious of the inward working of the Holy Spirit. If we have His power we have power sufficient to carry out a world task—the telling of His glorious story of redeeming grace.

Basic Material

This is the final topic in a series of four on, "Loyalty To Our Movement." Today our thoughts are directed to, "Youth Ready For World Tasks."

Take another look at the topic. What role do young people play in world tasks? Most seem to be too big for us. And yet it is true that God has a man or woman ready for any emergency, any time of crisis, whether in the nation or the church. It is equally true that the person chosen must be willing to be used.

The book of Esther, in the Old Testament, is good reading for any day. When his people were in danger, Mordecai urged Queen Esther to bring petition to the king for their protection. Esther reminded her cousin that she was endangering her own life when she approached the king without an invitation. Mordecai answered, "Who knoweth whether thou art come to the kingdom for such a time as this." (Esther 4:14) Esther replied, "If I perish, I perish." When she presented herself to the king and recited her petition she received more than she requested.

Esther was a beautiful maiden daughter of Abihail and probably of the tribe of Benjamin. She was early left an orphan. She was brought up by Mordecai, her cousin, who adopted her. He was a very religious man with strong Godward convictions. He had a hand in preparing Esther for a great task. We can never underestimate our early training.

We need leaders—good ones. Without them things range from disorder to chaos. Without good leadership the world is pretty much on par with the four men who were brought into court charged with operating a car while intoxicated. The evidence of intoxication was still plain. The judge asked sternly, "Which of you four was driving?" And one of the four presented what at the moment seemed to him a perfect alibi. "Judge, none of us wuz drivin; we wuz all in the back seat."

Napoleon said that the finest army ever put together is useless without leadership, and that the poorest army could be made great by leadership.

Moses is always a challenging character. After a training period of 40 years, he answered God's call to lead a great multitude to the land of promise. However, Moses protested his own insufficiency until God gave him Aaron to assist him. Never again did Moses refuse to do what God asked of him. A good man and a wise man may at times grow angry with the world, at times grieved for it, but no man was ever discontented with the world who did his duty in it. It took 40 years before God placed Moses in a responsible position. We must prepare today for tomorrow's tasks.

A. We Think Of The New World

Somehow we can hear Jesus say, "You have been entranced about my vision of a new world," as He speaks to His questioning disciples. "You want it to become a reality. You want to work with me for its attainment. Very well, but make sure you count the cost and count it well in advance. There is a price to pay. Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to furnish it? We don't build this world overnight."

The disciples might have said among themselves as the light began to break in upon them, "Surely the Master cannot build a new world without new people." We dare not begin on so crucial an enterprise only to fail through lack of readiness in mind and will. Here is a task always before us. Young people must make ready for it.

B. We Think Of World Peace.

It was I. D. Weeks who said, "Freedom from war is entirely too simple a definition of peace. Peace implies more than freedom from shooting, it means freedom from want and fear. It implies security for body, mind and spirit." Recall the words of John Foster Dulles, "The world will never have lasting peace so long as men reserve for war their finest human qualities. Peace, no less than war, requires idealism and self-sacrifice and righteous and dynamic faith."

We need more peace-makers, and less peace-breakers. Christian youth must be ready to withstand the evil forces of Communism and atheism which are undermining the principles for which Christian Endeavor stands. All of this calls for preparation.

C. We Think Of Spreading The Gospel.

The divine commission has not been withdrawn. We have a story to tell to the nations. Christian Endeavor prepares youth for this and other great world tasks.

Backing The Project

1. Arrange a debate on this question: "Youth can do very little in getting ready for world tasks."
2. Conduct a round-table conference on some of these great issues. Invite an educator to preside.

Best Illustration

"All the world's ends, arrangements, changes, disappointments, hopes, and fears are without meaning, if not seen and estimated by eternity."—Tyron Edwards.

A preacher once said he had been preaching 20 years and no one had ever gone away angry or came around to challenge his message. An older minister answered, "Of course not, no one ever challenges an echo."

BASIS FOR DISCUSSION

1. How does Christian Endeavor prepare youth for world tasks?
2. What can our Christian Endeavor society do about making the new world a reality?
3. What contribution can Christian Endeavor make toward world peace?
4. What have we done as a Christian Endeavor society toward spreading the Gospel of Jesus Christ?
5. What should be our plan of attack when we see great evil forces undermining our Christian principles?

From The Book of Books

M., Sept. 24. Helmet Of Salvation. Romans 1:14-17.
T., Sept. 25. Loins Of Truth. I Peter 1:13-19.
W., Sept. 26. Breastplate Of Righteousness. Ephesians 4:20-24.
T., Sept. 27. Gospel Of Peace. Romans 10:12-17.
F., Sept. 28. Shield Of Faith. I John 5:4-6.
S., Sept. 29. Sword Of Spirit. Hebrews 4:12, 13.
Sun., Sept. 30. Topic—Youth Ready for World Tasks. Ephesians 6:10-20; Acts 1:8.

Youth on the Alert

No. 2 in a Series: "Youth Must Know"

II Corinthians 3:1-6; Romans 6:11

ermediate (12-14 YEARS)

SEPTEMBER 30

omments by Raymond M. Veb

r World is Really Rolling

)id you ever play with a "bunch of kids" a self-propelled merry-go-round on the ground? Everyone pushes to get up speed, n jumps on and rides, then pushes some re, then rides. It keeps you busy to keep There are some who just ride most of time. Occasionally, you get such a swell g of pushers that it keeps the riders busy to hang on.

Could this be a parallel of our age? Life this planet has an increased tempo. Man h his inventions and his knowledge has oped up civilization to a terrific pace. hers are getting trampled under foot. ners who are just "trying to keep up with Jones's," just hanging on, lose their grip l take hard falls. Each day is a mad merry-round. So today's young people have got be on the alert.

This atomic age is new to mankind. It is w to young people. Never before have teen-rs faced a future so mixed with possibilities a glorious new world and the possibilities a terrifying collision. What kind of per-is do we need to be, to play in God's great yground with all the new fancy equip-nt?

Why not list on the blackboard some of differences between our day and that of r grandparents?

What effect are these differences having on persons trying to follow Christ?

Do present day youth face new temptations?

ur Temptations Provide Battleground

Temptations are not new. They may be wly dressed up but they are the same old nptations youth have faced for centuries. meone says, "The greatest battle in the rld is fought in human hearts. This battle not over, nor will it ever be over so long men walk on this earth. This is the battle temptation."

The source of temptation is, of course, tan himself. "For we wrestle not against sh and blood, but against principalities, ainst powers, against the rulers of the dark-ss of this world, against spiritual wicked-ss in high places" (Ephesians 6:12). The rpose of the devil is to defeat the plan of od and bring about the defeat of the in-vidual Christian. He is sworn to the task of mpting mankind. So we have to be on the ert to Satan's threats.

Temptation usually operates through the rmal functions and natural desires of human rsonality. This is a fact which we must tablish firmly in our minds. Frequently, the tion is suggested that temptation is always amatic and concrete. We remember the cture of Martin Luther throwing his ink-ell at the visible presence of the devil, and ink that this is the norm of temptation. ather, Satan comes through more subversive

OUR AIMS

1. To be "alive" to the world in which we live.
2. To be aware of temptations that come to youth today.
3. To be alert to the opportunities open to youth to witness and serve.

channels. He works much as he did in the case with Eve at the time of the first temptation; he is subtle, using suggestions which can hardly be distinguished from legitimate urges. James had it right when he said, "A man is tempted when he is *drawn away* of his *own desires*. . . ."

Alert to Temptation

Victory over sin comes through a cleansed life and a determined purpose to do the will of God regardless of any self-gratification. Every suggestion coming from human desire must be checked with the will of God. The encircling will of God must never be allowed to become broken. The heart can be filled with love until it will wholly desire to love only the way of the Lord. The mind can be fixed to follow only the way of the Lord and will delight in that path. The will can be set to make decisions which alone are in harmony with God's will and purpose. This kind of heart can keep the life victorious.

Alert To Serve

Christ is calling youth to serve Him in these great days. The Gospel of Christ gives us sonship with the eternal God. When an individual joins church and Christian Endeavor, he enters a Christian vocation. He promises to lead a consistent Christian life in all his relationships. That includes his talents, his skills, his job. His work should be done to the glory of God.

Alert to Christ

Jesus realized that His way of living by the principle of selfless love would get people into "jams." So He said, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake."

The pinch does not come when a youth says, "I want to follow Jesus and love all men." Few people disagree with just a harmless utterance. It is when it is acted upon that you lose friends. You refuse to go bowling because you are giving too much to the church. You turn down a part in the class play because of a few lines of profanity. You kindly object to a friend's behavior toward her family. You insist that the CE should give more time toward a work project. Such decisions jeopardize friendships. But if you follow Christ to the end you will know LIFE. You will be alert to everything.

Bible References

M., Sept. 24. Led By His Spirit. Romans 8:1-4.
T., Sept. 25. Clean Through His Word. John 17:17-19.
W., Sept. 26. Kept By His Power. Jude 20-25.
T., Sept. 27. Rooted In His Love. Ephesians 3:16-17.
F., Sept. 28. Filled With His Truth. Colossians 1:9-12.
S., Sept. 29. Ambassadors For His Name. II Corinthians 5:20, 21.
Sun., Sept. 30. Topic—Youth on the Alert. II Corinthians 3:1-6; Romans 6:11.

Pointed Questions

In private life:

a. Would Jesus pray more than once a day?

b. If He had an evening at home alone, what would He read from literature available today?

At school:

a. If Jesus had ability for each, but time for only one, would He choose the orchestra or the hockey team?

b. Would He join the "gang" in ridiculing an odd teacher?

At church:

a. Would Jesus ask questions about the minister's sermon if parts of it weren't clear?

b. Would He sing any phrase of a hymn if He wasn't willing to practice what He sang, or if He didn't agree with the point of view?

c. Would He refuse to do His part to help make the CE a wide-awake, go-getting, stimulating organization?

On dates:

a. Would Jesus approve of kissing on the first date or the tenth?

b. Would He refuse companionship with friends who occasionally told stories which made fun of certain people?

In recreation:

a. Would Jesus enjoy a prize fight (boxing bout), tennis match, bingo for prizes, church social, hay ride, Halloween party, shuffle board, or choir concert?

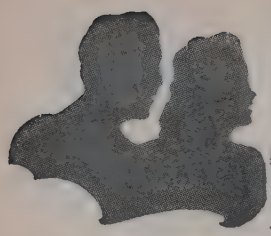
b. Would He exclude certain people from a social experience because they were awkward, too conscientious, dull, catty, clownish, poorly dressed, or not handsome?

Bodies Alert

What a wonderful thing is the human body! The materialist says that the body is only a machine. The Bible tells us that human bodies were created to work in God's garden, to care for and tend it. From this has grown the idea that man is to be a co-worker with God. Then comes the Christian concept that our bodies are temples of God, dwelling places of the Holy Spirit. It is on that level that we should discuss liquor and smoking and sex. Ask yourself this question: Is what I am doing making my body a better temple of God?

Alert with our Tithes

Dr. Grenfell once observed, "We may look at the world as a battleground for possessions or as a field of honor for chivalric action." On money as such, Jesus does not pronounce any anathemas. It is the way it is used that draws His praise or censure. A 13-year-old boy once said: "Stewardship means that life is a great big ship loaded with rich cargo to be delivered to many people in many places. God is the owner of the ship, but I am the captain of it." Am I giving back to God a fair proportion of my possessions?



"Let Us Break Bread Together"

No. 1 in a Series: "Toward A Common Viewpoint"

I Corinthians 10:16-21

Senior-Young People (15-24 YEARS) *OCTOBER*

Comments by Raymond C. Steinhart

Briefing The Leader

1. Today is World-Wide Communion Sunday. Urge all your members to be present at the Communion service. Make a strong appeal at the meeting of Sept. 30.

2. Do you know and understand the viewpoint of your own church regarding the Sacrament of the Lord's Supper?

3. In your reading, be sure to include I Corinthians 11:23-34.

Biblical References

We are directed to a consideration of I Corinthians 10:16-21. Since this is World-Wide Communion Sunday, Christians all over the world will break bread together and drink from that cup in remembrance of the Lord Jesus Christ who shed His blood for the remission of our sins.

In the Scripture before us the Apostle Paul in v. 14 warns, "Flee from idolatry." Idolatry is the most heinous injury and affront to the true God; it is transferring His worship and honor to a rival. Paul does not mean that we should flirt with idolatry, or see how near we may approach to it without being entangled, but that we should avoid it altogether. It might seem that such a warning is needless today. For have we not reached an intellectual position opposite to that of the ancient world? The ancients believed in "gods many and lords many"; today there are many who find it difficult to believe in one God. They saw divinities everywhere; some see God nowhere. Their sin was believing in gods that did not exist; our sin is disbelieving in One who alone exists.

In v. 16 Paul refers to the cup. It is called the "cup of blessing." It may have been gold or silver, or brass, or wood; it matters not. It was "the cup of blessing which we bless." All blessing is in Scripture connected with the Lord Jesus Christ, His Person and His work. Hence the cup which so specially points to Him receives this name. It contains the blessing, long looked for and long promised blessing.

Basic Material

We shall now consider the first of a series of four topics on "Toward a Common Viewpoint." This unit is intended to stress the things which make us alike. There is so much on which we can take a common stand, and Christian Endeavor, as a Common Fellowship, is the place in which these like things may be discussed to advantage.

The first topic, "Let Us Break Bread Together," is related to the Holy Communion, the Sacrament of the Lord's Supper or the Table of the Lord.

After a careful reading of the Biblical references and others to which we refer, we reach several conclusions: 1. It is utterly impossible to have fellowship with Christ in the communion of His body and blood, together with participation in sacrifices and idolatrous feasts. 2. Those who have communed with Christ are under obligation to obey Him and to consider the interests of their fellow Christians, for they are parts of one body. 3. Whatever the cost the Christian must be entirely separate from anything which is in opposition to Christ and His church. Our presence at the Lord's table puts us under solemn obligation to forsake all others. Jesus Christ must have the first place or none at all. He is Lord of all, or not Lord at all.

Fearful abuses had crept into the Corinthian church touching the observance of the Lord's Supper. Is was degraded to the level of a common meal. A full meal seems to have preceded the communion, called the love feast. It was a meal of fellowship. It seems to have originated from the Paschal supper. However, there is historical intimation that among the Greeks there was some kind of a meal of fellowship. Some were rich and brought a lot of provisions; some were too poor to bring any.

At first, when the members were controlled by the warmth of first love, the provisions were spread before all, and rich and poor partook on a common level. Soon the spirit of common brotherhood waned, and the rich indulged in their abundant provisions while the poor were left hungry. Then, too, divisions were manifesting themselves even in connection with so unifying an ordinance as the communion of the body and blood of the Lord Jesus Christ. This ordinance typified the most intimate relationship and closest communion, but became the manifestation of party spirit. They not only introduced into the church the practices which were common among heathen in their feasts, but formed cl and parties according to their social pos wealth and doctrinal tenets. Under such ditions the apostle insists that the Lord's per should not be observed.

Today Christians everywhere who "l bread together" look back to one com event, the sacrifice of Christ.

Four things strike us with amazeme we examine this Sacrament:

1. That any should doubt the genuin of Christianity. Here is an institution began the night previous to our Savi crucifixion, and which from that time to hour has been attended to by all the bran of the Christian church. Since its origin t sands of generations have passed away, n systems have risen and disappeared; nat have been organized, flourished, and br up, but this ordinance continues.

2. That any should misinterpret this o nance. It is to "show forth the Lord's dea (1 Corinthians 11:26.) Our blessed Lord just about to suffer and to die for the sin men. In order, therefore, that this mys might never be forgotten, He broke the br in token of "His body given for men," poured out the cup, in token of "His bl shed for them," and expressly comman that in all future ages this observance sho be repeated in memory of Him. It was to a showing forth of His death until He sho come again.

3. That any should say the institution not permanent in its obligation. "Until come" and on to that distant point the obli tion is binding.

4. That any acquainted with the biogra of Christ should neglect it. How amazing is that men should neglect it! If we k it, it will give us hope when we are under burden of our sins. It will give us patie under persecution. It will give us stren in temptation. It will give us victory death.

Communion:

1. Was instituted by the Lord Himself.
2. Is prophetic (I Cor. 11:26).
3. Should be preceded by self-examinat (v.28).
4. Is personal (v.28).
5. Exposes to judgment if wilfully abus (v.27-29).
6. Has a provision (v.26).

BASIS FOR DISCUSSION

1. How does one go about examining himself before approaching the Lord's Table?

2. What does the "bread" symbolize, and the "cup"? Do you recall the words of the pastor before the symbols are served?

3. Discuss what you know about the "symbolic" interpretation of the Sacrament, and the "realistic or conversion" theory. Consult pastor.

4. How best can we remember the Lord Jesus Christ?

5. What is the teaching of your church regarding the Sacrament of the Lord's Supper?

Daily Readings

M., Oct. 1. One In Faith. Ephesians 4:11-15.
T., Oct. 2. One In Hope. Romans 8:22-25.
W., Oct. 3. One In Love. I John 4:7-12.
T., Oct. 4. One In The Father. Romans 8:14, 15.
F., Oct. 5. One In Christ. Romans 12:4, 5.
S., Oct. 6. One In The Spirit. I John 4:1-4.
Sun., Oct. 7. Topic—"Let Us Break Bread Together." I Corinthians 10:16-21.

Backing The Project

1. Arrange for a special class with a go instructor to deal with "The Sacrament of t Lord's Supper—A study of its History a Technique."

2. Consult with your pastor regarding a sir ing Communion service.

Best Illustration

After Napoleon became earnest and atte tive to religion he was asked, "What was t happiest day in all your life?" He answere "It was the day of my first Holy Communic that was my happiest day."

Why Is Communion Important?

No. 1 in a Series: "We Want To Know"

I Corinthians 11:23-34

termediate (12-14 YEARS) *OCTOBER 7*

Comments by Raymond M. Veb

epare a Setting

As a worship center, a cross on the table the front of the room, with lighted candles, uld be very appropriate. If you have access a good copy of Da Vinci's picture, "The t Supper," place on the focal point of the le.

r Your Program

Piano Prelude: Jesus, Keep Me Near the oss; When I Survey the Wondrous Cross; Jesus, I Love Thee.
Call to Worship: Isaiah 55:6-7.
Hymn: More Love to Thee, O Christ, or I ant to Be More Like Jesus.
Scripture: I Corinthians 11:17-29.
Prayer.
Brief Talks on the Meaning of Communion.
Confession and Meditation (period of ence, followed by prayer).
Hymn: Lord Jesus, I Long to Be Perfectly hole, or Purer in Heart, O God.
Story: The Holy Grail, or The Vision of Launfal.
Consecration: Candlelighting service. (Use song, Follow the Gleam.)
Closing Prayer.

ave Testimonies

You may want to begin with a discussion what the Communion service means to the dividual. This might be developed similarly a testimonial type of meeting, with differ- t members of the group, asked previously, ling of Communion services which had en especially meaningful to them. From ch a beginning the idea of the individual's eparation would naturally follow. This uld lead to the importance of the self-exam- ation, and each one present might be led to examine himself. The story of The Holy ail, or The Vision of Sir Launfal, might en be told, and after a few moments of ent prayer and meditation, a consecration ayer should be offered, or a consecration mn sung, to close the service.

Vorld Communion Day nportant

A day which is rapidly becoming as impor- nt in the church calendar as Easter and ristmas is World-Wide Communion Sun- y. This year it falls on October 7. This Sun- ay is observed by most of the major Protes- nt groups in the United States and by rotestant groups in other parts of the world. ence this year across our land in a majority the churches this Communion service will held as a symbol of the world-wide char- ter of the Christian movement.

There is hardly a service of worship in the urch calendar which contains so much op- rtunity for spiritual enrichment as the mmunion service. Many Christians point, ith a profound sense of gratitude, to some rvice at "the table of the Lord" when they lt the real Presence of the Living Saviour in definite way.

OUR AIMS

1. To see what participation in the Lord's Supper means.

2. To know what the bread and wine represent.

3. To discover how to go from the Holy Communion service into holy living in a secular world.

Questions

1. Have I had any difficulty with another person which hinders my complete infilling with Christ's spirit?

2. Do I have the right attitude toward all people, rich and poor, other racial groups?

3. Is there any hidden sin in my own life which I must confess in prayer before I can have peace within?

4. Am I too proud of my own ability to accomplish good? Do I need to come to God with a humble heart, thankful for His goodness to me, recognizing my responsibility for every talent which I may possess?

5. Am I thinking more of my own advancement in life than of serving my fellow men?

6. Am I lacking in courage to do what I know is right?

7. Should one be whispering or reading a paper or causing a disturbance during the Communion service?

8. Why is unity in observance of World Communion Day a good thing?

The First Communion Service

On a Thursday night (our Thursday, Jewish Friday) in A.D. 33, thirteen men were assembled in the upper room of a private home in the city of Jerusalem. These men were Jesus of Nazareth, and his twelve apostles—Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alpheus, Thaddeus, Simon, and Judas Iscariot.

The purpose of the gathering was to eat the Passover. This feast was in celebration of the marvelous and miraculous event in the history of the Jewish people while they were in bondage in Egypt. The event was the passing over of the destroying angel (see Ex. 12:1-28).

The various groups celebrating the Passover were, generally speaking, happy and joyous, but in this group of thirteen there was an undercurrent of sadness. This was especially true of Jesus, the Master, who looked into the near future of events that would take place. Some of His apprehensions He made known to one or all of those present. One thing He foretold was that "one of you shall betray me." This announcement brought sorrow to the disciples, and they began to ask one by one, "Is it I?" But Jesus did not publicly identify the one who was to betray Him. As John was next to Jesus, Peter asked him to inquire of the Master who would betray Him.

Jesus replied: "He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. He then having received the sop went immediately out: and it was night" (John 13:26-30).

From The Book of Books

M., Oct. 1. A Sacred Memorial. Luke 22:19, 20.
T., Oct. 2. A Divine Fellowship. I Corinthians 10:16, 17.
W., Oct. 3. A Personal Testimony. I Corinthians 11:26.
T., Oct. 4. A Spiritual Examination. I Corinthians 11:27-29.
F., Oct. 5. A Loving Legacy. I Corinthians 11:24, 25.
S., Oct. 6. A Holy Sacrament. I Corinthians 11:20-22.
Sun., Oct. 7. Topic—Why Is Communion Important? I Corinthians 11:23-34.

It Is the Lord's Supper

There are four accounts of the institution of the Supper: Matthew 26:26-30; Mark 14:22-26; Luke 22:17-20; and I Corinthians 11:23-26. It truly is the Lord's Supper for:

1. The Lord Himself instituted it.
2. He officiated at it.
3. He prescribed the elements to be used.
4. He stated the purpose—to be observed in His memory.
5. It was to be participated in by His disciples.
6. He commanded His disciples to observe it.

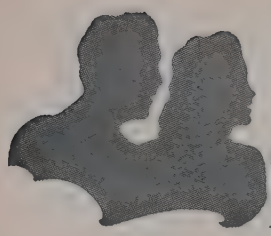
What the Symbols Mean

In the observance of the Lord's Supper we have the perfect blending of physical things and the vision of God. The bread and the wine are physical. In the first Supper they were simply leftovers from the meal. But whenever and wherever Christians of spiritual vision come to the table of the Lord and break bread together, something more than bread is there and something more than wine is seen. The mystical Presence of Christ is among those who would commune with Him.

When the bread is broken, it should remind us of Jesus' body as He suffered on the cross. When we drink from the cup, we should be reminded that Christ died for us as His blood was shed on the cross. Christ, thus, becomes very real to us at this moment.

Communion Brings Unity

In Communion we fellowship with our Lord Himself, and also fellowship with all those of like faith. It is, therefore, a feast of love and fellowship. The chief burden on the heart of our Lord as He neared His cross was the unity and oneness of those whom He should leave behind after He was gone. The love of believers for other believers, and their oneness in faith and purpose are the most convincing evidences to the world of the reality and genuineness of Christian faith. And the one place where that love and unity is best displayed is at the Lord's Table. With what genuineness and sincerity, therefore, ought we to come to this table!



Possessions — Mine or God's?

No. 2 in a Series: "Toward A Common Viewpoint"

Psalm 50:10, 11; Psalm 8

Senior-Young People (15-24 YEARS) *OCTOBER*

Comments by Raymond C. Steinhart

Briefing The Leader

1. Write down on paper your own views on "ownership" and "possession."
2. Come to some understanding as to why we should regard life as a sacred trust.
3. How does it react with you as a leader when you read, "You are not your own, you are bought with a price?"
4. Check carefully the Biblical references.

Biblical References

The Topics Committee gives us two references to the Word of God—Psalm 50:10-11 and Psalm 8. In Psalm 50 we see God as a great Judge. We stand in court facing the Mighty God, even the Lord, who hath spoken. All the earth is summoned to attend. God will not only execute justice but will oblige all to own it; for He will be clear when He judges (Psalm 51:4).

God is here dealing with those who placed all their religion in the observances of the ceremonial law and thought this sufficient. He recalls the original contract between Himself and Israel, in which Israel had avowed Him to be their God, and He avowed them to be His people (v.7).

He shows them that He did not need their sacrifices. What need had He for their bullocks and goats, when He has command of all the beasts of the forest and the cattle upon a thousand hills (v. 9-10). He has incontestable dominion over them, has them always within His reach, and they are all at His disposal.

Can we add anything to His property, His possessions, when all things are His, even the world itself? (v.11-12) God's infinite self-sufficiency proves our utter insufficiency to add anything to Him. God is the owner of all things and of all men. If He created all things, of course all things belong to Him. To whom should they otherwise belong?

Perhaps you would enjoy consulting several references from the Word of God—Exodus 19:5, Leviticus 25:23, I Chronicles 29:14, Psalm 24:1, Psalm 50:10, and Haggai 2:8. God delights in our thanksgiving, not only for all that our eyes behold in creation, but for all that God is in Himself. A prayer of thanksgiving from a true heart full of love and adoration to Him is more acceptable than the fat of many rams.

Psalm 8 sets forth our great God in a most illustrious way. His name is made great. His power is exalted. His name is magnificent. Here we see many reasons for thanksgiving for we are the receivers of His rich bounty and goodness. Look into your own heart and acknowledge His claim upon your life. You belong to Him by creation and by redemption. He has a right to His own possession.

Basic Material

This is the second topic in a unit of four, "Toward a Common Viewpoint." Today we think of "Posessions—Mine or God's?"

This is Thanksgiving weekend in Canada, and this topic makes for an ideal discussion of stewardship.

BASIS FOR DISCUSSION

1. How should we render thanks to God for all the gifts and blessings we possess?

2. Does the possession of a thing necessarily mean the ownership of it? Explain it.

3. Why is God the supreme owner of all? Quote some Bible texts to show that God owns all.

4. Why should one regard life as a sacred trust?

5. What are your possessions, and what are you doing with them?

If what I have is God-given, how ought I to express my thanks?

A. By outspoken gratitude. We are instructed to offer unto God thanksgiving. When we realize our abilities, our time, our talents, our money, our many opportunities, we have countless reasons to be thankful. All of the things we possess are God-given, but they are at our disposal. One sweeping look at God's wonderful creation is sufficient to lead to sincere thanksgiving. Let's tell our Heavenly Father how we really feel about all that we enjoy.

B. By Genuine Thanksgiving. Some people would grumble at the accommodations in heaven if they ever got there. What a gift it is to be born with an outlook toward the bright side of things! And if not so by nature, what a triumph of grace to be made thankful through a renewed heart! Blessings may fail and fortunes vary, but the thankful heart remains. The happy past, at least, is secure, and Heaven is ahead.

One naturally would wonder about the "certain rich man" of Luke 12:16-20. He had possessions but he was much confused. He was always thinking in terms of "many years" but God, the Judge of all the earth, was thinking in terms of "one night." He needed someone to whom to give his fruits so richly did God bless him. But so near-sighted was he that he could see no one in need, so he built his barns larger to take care of his crops. His home had many windows but they were all mirrors. When he looked out all he saw was "my fruits," "my barns," "my goods," and "my soul."

Did he have possessions, or did possessions have him? We are quite sure he had ruled God out of his life. But God did not rule him out. Hear what God said to the rich fool: "Thou fool, this night thy soul shall be required of thee, then whose shall these things be, which thou hast provided

This man was rich before men, but exceedingly poor before God. He considered only years ahead, but never reckoned with the minutes at hand. He could have said, "What I have received I shall gladly do my part with, for the good of all."

Possession does not always mean ownership. A person may possess what is not his own. And on the other hand, he may own what he does not possess. A tenant possesses the house he rents, but he does not own it; the landlord owns it, but does not possess it. If you put your TV set in the keeping of a friend, he may own it but you do not possess it; your friend possesses it but does not own it. So it is with God's steward; he possesses certain gifts, but in no case owns them.

The Creator of man, who has endowed man with marvellous powers, is indubitably man's owner. This claim upon man, based upon creation, should be enough, but it is reinforced by another claim based upon redemption. In a special sense God owns Israel. He delivered them out of bondage; He established them as they became His people in a peculiar way.

Without God, or cut off from His unfailing sustenance, we should not be able to think a thought or perform a single act. Man is absolutely and utterly dependent upon God. In view of this fact all that we possess is immediately related to God. We are not creators. The material we work with is not our own creation. Even our intelligence is not our own. Our minds could not function for a moment if the Infinite Intelligence were for an instant withdrawn. Every consideration points in the same direction—the supreme ownership of all things by the Creator. When He claims us, He claims but His own. When He asks time or talent or money, He is asking what is His.

There is nothing great or small in the eyes of God. We are stewards of God's grace. To live as stewards, to be found faithful in the great day of reckoning, should be our earnest endeavor. We want Him to say, "Well done!"

Bible Portions

M., Oct. 8. Earth . . . The Lord's. Psalm 24:1, 2.
T., Oct. 9. The Heavens Declare. Psalm 19:1-6.
W., Oct. 10. His Offspring. Acts 17:28-30.
T., Oct. 11. Every Good Gift. James 1:16-18.
F., Oct. 12. Thou Fool! Luke 12:16-20.
S., Oct. 13. All That She Had. Mark 12:41-44.
Sun., Oct. 14. Topic—Possessions—Mine or God's? Psalm 50:10, 11; Psalm 8.

Backing The Project

1. A good time to organize a class on stewardship taught by a competent teacher.
2. Make a list of the talents possessed by the members of the society and try to discover what is being done with them.

Best Illustrations

A poor Macedonian soldier was one day leading before Alexander a mule laden with gold for the king's use. The beast became tired and the mule driver took off the load and carried it himself with great difficulty in considerable way. Alexander, seeing the driver sinking under the burden and about to drop it to the ground, cried out, "Friend, do not be weary yet, try and carry it quite through to thy tent, for it is all thine own."

Possessions — Mine or God's?

No. 2 in a Series: "We Want To Know"

II Corinthians 9:6-11; Malachi 3:10

termediate (12-14 YEARS) *OCTOBER 14*

omments by Raymond M. Veh

e Stewardship Quest

n the olden days of the Holy Grail, the st was the dominant ambition of many. ing men left all to seek for that vision. thing else was important. But their Quest only for a vision of a sacred relic known the Holy Thing." Through it, they hoped blessing, but only those who were utterly e in heart could join in the search. In Ten- on's poem, "The Holy Grail," after some ral failure on the part of one of the ights of King Arthur's Court, come the hetic words, "The Quest is not for thee." moral failure of the past or temptation of present need exclude any youth from "the wardship quest."

Three short phrases summarize "the stew- ship quest":

All that I have—My possessions.
All that I am—My personality.
All that I hope to be—My plans.

In this topic we want to think particularly our possessions. God has Number One im on us—on everything we own, on every- ng we are, or hope to be: time, abilities, perty or money, mind, body, heart, will, ns—ALL. God can make the best out of at we have and through the stewardship st we may realize life's highest possibil- s.

ho Is a Steward?

It would be helpful to consider what stew- ship is in the Christian sense of the word. neone has said that it is the principle of relationship between God and man. The iental steward of the time of Christ was re than a mere "flunky" or servant. He s a trusted associate of the owner, a man- r of his Lord's possessions. He had charge the property of his master, directed the in- tments, handled important matters, in short, ked after his master's interests.

So the Christian steward is really "a friend God," as was said of Abraham. However, is also a servant of God, and must never e to himself authority. It is God's place to lan the work"—it is the Christian steward's ce to "work the plan."

re We Good Stewards?

Most of us as junior highs do not have ch money. Our possessions are not in ney. But we do have some "possessions" to re back to God. He who gave us that which have in the first place has a right to all have. The whole business of stewardship really a matter of consecration. Stewardship another way to spell consecration. I give my st, my all to Him, humbly, because I love m supremely.

What do I possess that I can give? I have ent, time, possessions.

Talent is a queer thing—the more you use the more you have of it. If you try to save you really lose. If you try to do your best the time, your best will become better as time goes on. Whether we are one-talented Christians or ten, if we have done our best to manage our talents well and for the glory of God, we will be rewarded equally in proportion to our responsibilities and will all hear the Master's commendation, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Some young people seem to feel that it is nobody's business how they spend their time, for it is theirs to use as they please. But this is the wrong attitude. Others talk about "killing time." This is certainly first degree murder. When we consider that at the very best our years will be comparatively few, and life is so short, we will not want to kill any of the precious time we have.

One day in seven belongs to God in a special way. While the Christian steward will dedicate all seven to the Lord, yet on one day he will worship the Lord, and "remember the Sabbath Day to keep it holy." We cannot be true Christians without making special effort to honor God on this day.

OUR AIMS

1. To consider the sources of possessions.
2. To see that possessions give opportunities.
3. To discover what the direct relationship between stewardship and happiness is.

Questions

1. What is the Christian's attitude toward money?
2. What do we mean by tithing?
3. How much do people ordinarily give to God?
4. How much should we give to the church?
5. A Junior in high school constantly over-spends his liberal allowance. By spending so much he is making quite an impression on his classmates. Measure this type of conduct with the yardstick of the Christian.
6. If you are working and earning your own money, build a budget for the next four weeks. During that time try to discover some of the weaknesses in that budget or in your methods of spending.

Scripture Readings

M., Oct. 8. Master's Vineyard. Luke 20:9-15.
T., Oct. 9. His Stewards. Mark 12:41-44.
W., Oct. 10. Sacred Trust. Luke 19:20-26.
T., Oct. 11. His Offspring. Acts 17:28-30.
F., Oct. 12. From Above. James 1:16-18.
S., Oct. 13. Every Gift. Psalm 24:1, 2.
Sun., Oct. 14. Topic—Possessions—Mine or God's II Corinthians 9:6-11; Malachi 3:10.

What Is God's Plan for Managing Our Possessions?

The motto of the world is: "Me first, myself next, and if there's anything left, I'll take that." God has a plan too. In various places in the Old and New Testaments we find His arrangement: "tithes and offerings." We are not doing God a favor when we pay our tithe. That is the rent we owe Him on our lives. It is the most reasonable arrangement that can possibly be imagined. It is fair to all, and proportioned to each one's income.

Money, rightly used, is a tremendous power for good. Placed at the disposal of Christ and His work, there is practically no limit to what it can accomplish. The truly Christian attitude toward material things was expressed by David Livingstone, the great missionary to Africa. "I will place no value on anything I have or may possess," he said, "except in its relation to the Kingdom of Christ." In contrast, we too often buy everything we want with our money, then give the Lord a portion of what is left.

Giving to the Christian cause should be joyful. "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver" (II Corinthians 9:7, R.S.V.). It is a privilege to have a share in the greatest cause in the world, the Christian cause; and Christians should rejoice in it.

Consider These Youth

Sylvia Smith has a voice that puts her in the high school choir. But she refuses to use the talent in church.

John Harris was a good high school debater. However, he won't speak at a young people's meeting.

Larry Hicks is a whiz at selling tickets for high school events but he will not use his ability and personality in asking people in the name of Jesus Christ to come to Christian Endeavor.

How can we get young people to appreciate that all they have comes from God?

Audio-Visual Aids

"A Job for Jimmy Cooper"—a sound film strip, two records, runs about 12 minutes, black and white film strip, for young people and young adults. Story of Jimmy Cooper who gets his first job and discovers the Christian attitude toward his work and toward the use of his pay check.

"Two Dollars"—a sound film strip, two records, runs about 15 minutes, film strip in color, young people and adults. Story of two men and what they did with their dollar. One hoarded it and received little from it, the other used it wisely and had his life enriched.

Resource Material

Every denomination has a Stewardship Department which issues helpful materials on this subject. Ask your pastor for the address of your headquarters and write for free leaflets to distribute to your Endeavorers. These leaflets will also give more material for the leader of this meeting. You might also stage a stewardship playlet to inform your group.

We Are Not Divided — or Are We?

No. 3 in a Series: "Toward A Common Viewpoint"

Ephesians 4:1-6; I Corinthians 1:10-13

Senior-Young People (15-24 YEARS) *OCTOBER*

Comments by Raymond C. Steinhart

Briefing The Leader

1. Compare your church procedures, order of service and doctrines with those of the other churches in your community.

2. Do you know of any denomination that was divided? If so, study the reasons why the division came.

3. What is your answer to the question, "We are not divided—or are we?"

Biblical References

Two references are brought to our attention, Ephesians 4:1-6 and I Corinthians 1: 10-13. In the epistle to the Ephesians we see a man deprived of his liberty. Paul was now a prisoner at Rome; and he was the prisoner of the Lord. He was not ashamed of his bonds, well knowing that he suffered not as an evildoer. He comes with an earnest request: "I beseech you that you walk worthy." You have your liberty, and may walk, he would say. I am deprived of mine and cannot. You can show forth the virtues of Him who called you into His marvellous light. Your "vocation" or calling takes in your Christian profession, with all the doctrines, precepts, privileges, and duties of the Christian religion.

There can be no doubt that the church at Ephesus was composed partly of converted Jews as well as Gentiles. Now, from the different manner in which they had been brought up, there might be cause for animosity. So Paul seeks to guard against this and shows them that they should endeavor to keep the unity of the Spirit in the bond of peace. By unity of the Spirit we are to understand not only a spiritual unity, but a unity of sentiments, desires, and affections, such as is worthy of and springs from the Spirit of God. By the bond of peace we are to understand a peace or union, where the interests of all parties are concentrated, cemented, and sealed, the Spirit of God being the seal upon this knot.

Observe the seven unities of spiritual life (Ephesians 4:4-6) — "One body," "one spirit," "one hope," "one Lord," "one faith," "one baptism," and "one God." He is the Lord God Almighty. He is above all. He is worthy of our worship. He permeates all. Each may realize Him. If this be true, then there should exist a spiritual unity everywhere. All who know Him and love Him are temples of the Holy Spirit.

In I Corinthians 1:10-13 Paul is exhorting his hearers to abstain from dissensions, that they might be of the same heart and mind, striving together for the hope of the Gospel.

Basic Material

This is the third in a series of four topics on "Toward a Common Viewpoint." This is by no means an easy topic for young people to clearly present unless they have some knowledge of the church at work in the world. Today we consider, "We Are Not Divided—or Are We?"

BASIS FOR DISCUSSION

1. Are we divided? Where are we divided?

2. What in your opinion causes division within the church of Christ?

3. Are the differences among Christians an objection to Christianity?

4. How far are sects and parties right? When are they wrong?

5. Are divisions in the church contrary to the Spirit of Christ?

Why is it that while churches are empty in England, Germany, and the Scandinavian countries, in the United States they are filled with eager worshippers? Perhaps we are touching a new interest in the religious life of America. There is no harm in admitting that there is a "religious revival" in this land. The multitudes that gather to hear Billy Graham, to mention only one evangelist, evidence this fact. Something is happening to individuals and they are being brought face to face with the values of worship. Here we are not divided. There is a new interest religiously. We may be divided on the reason for this religious upsurge.

The First Article of the Bill of Rights of the United States Constitution is most valuable. Perhaps this has played a more important role in organized religion than we realize. It says, "Congress shall make no law regarding an establishment of religion." It provides that Congress shall never make a law prohibiting the free exercise of religion. This guarantee has made its own contribution to the religious life of America.

The spirit of religious tolerance could not exist without the church and state article in the Bill of Rights. People come to our shores from many nations and with many shades of belief. They have freedom to build their churches alongside those already erected. Soon they become a part of our social life. New and old mix in market and business. The result is a spirit of tolerance. This has become one of the foundation stones of American social life. One can easily recall the days of intense denominationalism. But most of us, however, are glad for the tolerance which has come in these later years. It has helped America to live together even if we worship separately.

There is a practical aspect to this whole business of "American religion." We are individuals. We have certain obligations. We know that religious interest does not s with our own life or the life of our fam There are the underprivileged, the wayw the aged, the schools and the ballot box. neighbor nation, the Dominion of Cana has breathed much of the same atmosph that we have and it, too, has experien the religious impetus. The Spanish count of South America have had little of this perience. We must readily admit someth has happened and it has brought our r gious life to new heights.

See what happened in the church at C inth. They are degrading the names of apostles into watchwords of divisions. "Ch is divided!" indignantly exclaims St. P It is the ruin of the unity for which Ch prayed, "That they all may be one." N I Corinthians 1:12, "Every one of you sait It seems from this expression that the wh church at Corinth was in a state of dissensi They were all divided into the following sec 1. Paulians, followers of Paul; 2. Apollma followers of Apollos; 3. Kephians, the foll ers of Cephas; 4. Christians, or followers Christ. Then Paul strikes hard, "Is Ch divided?" Can He be split into different sc and parties? Has He different and oppos systems? Is He no longer the complete cir around which is assembled in its oneness Corinthian Church, regarding Him from sides as the one Saviour?

Divisions cause the decay of spiritual l Division is a grievous hindrance to growth of God's kingdom. Division is a wa of strength. Divisions are stumbling blo to weak believers. Divisions are a laughi stock to unbelievers. "See how these Christi love one another" is the scornful taunt. A thus we lose that testimony of a uni church which was the ideal contemplated our Lord. Above all, remember, that, thou we are divided, Christ is not.

From God's Book

M., Oct. 15. Unity Among The Brethren. Psalm 133.

T., Oct. 16. Unity In The Church. Ephesians 4:1-6.

W., Oct. 17. Unity In The Home. Colossians 3:18-21.

T., Oct. 18. Unity Among The Nations. Micah 4:1-5.

F., Oct. 19. Unity Among Races. Ephesians 2:13-22.

S., Oct. 20. The Secret Of Unity. Philippians 2:1-5.

Sun., Oct. 21. Topic—We Are Not Divided—or Are We? Ephesians 4:1-6. I Corinthians 1:10-13.

Backing The Project

1. For our own observation, deal with t seven unities in the Biblical reference analy and discover the attitudes of the members your society on these great ideas.

2. Debate "We are not divided—or we?" Have six people write on this subj about 200 words and have it read at the ne meeting, or, if assigned in advance, have read at this meeting.

Best Illustration

An eminent preacher says, "I was walki some weeks ago in a beautiful grove, trees were distant apart, and the trunks w straight and rugged. But as they ascend higher the branches came close together, a still higher the twigs and branches interlac I said to myself, our churches resemble th trees; the trunks near the earth stand sti and rudely apart; the more nearly towa heaven they ascend, the closer and closer t come together, until they form one beauti canopy, under which men enjoy both shel and happiness. Those who have the spirit Christ, who always go about doing good, w be likeminded."

Why Should Churches Work Together?

No. 3 in a Series: "We Want To Know"

John 17:1-10

termediate (12-14 YEARS) *OCTOBER 21*

omments by Raymond M. Veh

r Variety

nvite young people from other churches in r community to come in and present a ement of the history and the beliefs and ctices of their denomination. This could an informal program more on the idea of a ll session." If this is not possible, assign mbers of your own group to make reports. empt, then, to discover the beliefs which churches hold in common, rather than rely pointing out differences.

Plan an interdenominational worship serv- Perhaps you can plan it together with ng people of other denominations, use it h other groups and incorporate prayers, nns, litanies, etc., taken from various de- minational services. Try to get a Methodist nnal, *Book of Common Prayer* (Episcopa- n), gospel songbook from the Pentecostal up, etc. (Incidentally, the Jewish service ok contains some beautiful prayers.)

rist Shall Reign

This topic gears into Christian Endeavor's nnial theme, "Christ Shall Reign." The ole plainly teaches that He who came to th as a tiny helpless infant, and who "be- se there was no room in the inn" was born a stable, will one day reign as King of gs—and we believe it.

Christ shall and does reign now in the lives those committed to Him. We must make m reign in our world through winning all n to Christ. Thus our three-fold program— rist Shall Reign (1) through Evangelism;) through Citizenship; (3) through Lead- hip is timely. Study the 1956-57 Inter- diate (Junior High) Edition of Christian deavor's Program Guide.

hings Happen When 'e Work Together

When even two or three are gathered in rist's name, He has promised that He will in the midst of them and through Him azing things can happen. When the faith- l followers of Jesus were gathered together n one place and with one accord," on the st Christian Pentecost, fifty days after the surrection, we are told that the Holy Spirit me upon them, as Jesus had promised. On at day 3,000 converts were made to Chris- nity. The new church went out preaching d teaching and healing in Christ's name d, as one historian put it, turned the whole gan world upside down.

When Christians work together to do God's ll, they seem able to accomplish far more an the sum total of their individual efforts. rough the ecumenical movement today the urches are accomplishing many things they uld not have accomplished working sepa- tely. "Ecumenical" is a new word to some of . It means "related to the whole inhabited rth." In its modern sense the word refers to ristians of various churches or "commun- ns" working together with one accord to do d's will.

OUR AIMS

1. To discover the likenesses among churches.
2. To see how Jesus expects the churches to work together until His followers are one.
3. To undertake the spreading of the gospel through united endeavors.

What Brings Us Together

There are many answers that we might give to this question, but the basic one must be Jesus Christ and His teachings. This is the reason that we are able to forget our differences and join with those with whom we are unlike in common devotion and love.

Recognition of the Lordship of Jesus Christ must be at the core of every group which is nurtured and supported by the church.

We cannot overlook the differences which exist between us in our own Christian Endeavor, or in our own congregation, or between our church and the other churches of our community, between the Christians of America and the followers in other lands. The fact remains that we are just not all alike in our taste and interpretation of religion, just as we are not alike in our taste in clothes or in our interpretation of what is right and what is wrong.

Some of us have been strong in some areas and weak in others,. We need to strengthen ourselves where we are weak and share with others in that in which we are strong. In the sharing of the values which we all have to contribute is the church better able to present a vital witness to the world.

Let no one suppose that unity can be achieved by an easy-going acceptance of the idea that "one road is as good as another." The truth is that Christ is the Way: there is no other. Wherever any person or group of persons part company with Him they are off the track. Insofar as they join Him they are united with each other.

The "Great Commission" of Jesus to His disciples is still ringing in our ears today. "Go and make disciples of all men" is the command for us even as it was for the inner circle of Jesus' followers on a hillside of Galilee almost two thousand years ago. To do this there is great necessity for churches to work together.

Suggested Activities

Describe the work of Christian Endeavor unions in other countries today. Write to International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio, for names and addresses of national leaders.

Secure from the World Council of Churches, 156 Fifth Ave., New York 10, N.Y., colored slides of the International Work Camps which they have been holding in Europe and Asia.

Your denomination has the film strip, "Youth at Evanston." Write to your denominational headquarters and ask for the loan of the strip and descriptive material.

Bible References

M., Oct. 15. His Workmanship. Ephesians 2:10.
T., Oct. 16. Peculiar People. I Peter 2:9-12.
W., Oct. 17. One Spirit. Ephesians 4:4-11.
T., Oct. 18. Many Gifts. Romans 12:5-10.
F., Oct. 19. Common Bond. Ephesians 4:1-3.
S., Oct. 20. Laborers Together. II Corinthians 6:1-4a.
Sun., Oct. 21. Topic—Why Should Churches Work Together? John 17:1-10.

A Test on Cooperation

Here are some questions which should be a good test. Score yourself on the basis of ten points for each correct answer.

1. What does the word "ecumenical" mean?
2. What are the names of the interchurch organizations which are identified by the initials NCCC and NAE?
3. What meeting was held in Amsterdam, Holland, in the late summer of 1948?
4. How many World Christian youth organizations can you name? (Name at least two.)
5. (a) Who is W. A. Visser 't Hooft? (b) Who is Daniel A. Poling?
6. Who founded the pioneer interdenominational, international, and interracial youth movement?
7. (a) Where was the Second Assembly of the World Council of Churches held? (b) Where was the last World's Christian Endeavor Convention held?
8. What is the World Christian Youth Commission?
9. What is the UCYM?
10. What great American churchman, who died at 85 last February, contributed so much to inter-church cooperation?

Answers:

1. An English word taken from the Greek, meaning world-wide, etc.
2. National Council of the Churches of Christ; National Association of Evangelicals.
3. The First Assembly of the World Council of Churches.
4. Youth Department, World Council of Churches; World Student Christian Federation; World's YWCA; World's Alliance of YMCA's; World's Christian Endeavor Union, and any others you can think of.
5. (a) General secretary of the World Council of Churches. (b) President of the World's Christian Endeavor Union.
6. Dr. Francis E. Clark.
7. (a) Evanston, Illinois, in 1954. (b) Washington, D. C., in 1954.
8. A commission made up of representatives of world youth organizations formed to be an instrument of cooperation among the Christian youth of the world.
9. United Christian Youth Movement.
10. Dr. John R. Mott.

The Challenge from Amsterdam

Amsterdam Assembly declared: "We intend to stay together." To this the Evanston Assembly gave renewed assent and stated: "We intend to go *forward* together."

Don't Let Them Kid You About Alcoho

No. 4 in a Series: "Toward A Common Viewpoint"

Proverbs 16:25; 20:1; Daniel 1:8-19

Senior-Young People (15-24 YEARS) *OCTOBER*

Comments by Raymond C. Steinhart

Briefing The Leader

1. Write out your own opinion about liquor advertising on radio, television and magazines.
2. Why do you think drinking appeals to some people?
3. Enumerate the effects of drinking from your own observation.

Biblical References

Three references come to our attention, Proverbs 16:25 and 20:1, and Daniel 1:8-19. Read Proverbs 14:12 and you will discover that Proverbs 16:25 is a repetition. There is no greater deception than deception of oneself.

Don't let any one kid you about alcohol. That's not the right way. The end of it can be fruitless and horrible. It is a wise man who examines his way and then does something about it.

The second reference sets forth the mischief of drunkenness. "Wine is a mocker, strong drink is raging." It is so to the sinner himself; it mocks him, makes a fool of him, promises him that satisfaction which it can never give him. It smiles upon him at first, and at last it bites. To walk in this way is a good way to render oneself unfit for society.

How refreshing to stand by the side of a winner. Daniel was a winner, a champion, who stood up to be counted and came through with flying colors. They changed his name, but he still retained the spirit of an Israelite. When he refused the portion of the king's meat and drink, it was not from sullenness, or peevishness, or a spirit of contradiction, but from a principle of conscience. Those who would excel in wisdom and piety must learn to bring the body into subjection. We cannot better improve our interest in any with whom we have found favor than by making use of them to keep us from sin. Daniel and his friends kept their minds clear and unclouded, and fit for contemplation, and saved for the best employment a great deal of time and thought; and thus they prevented those diseases which indispose man for the business of age and which owe their strength to the intemperance of youth.

Basic Material

We have come to our fourth topic in a series on "Toward a Common Viewpoint." Today we consider, "Don't Let Them Kid You About Alcohol."

Don't let them kid you about alcohol, for when it hits the system, the human system, it will make its mark. There is no greater destroyer of physical and mental health than alcohol. The shores of time are strewn with moral, physical, and mental derelicts whose powers have been destroyed by alcohol. What a warning this should be to us to avoid this evil. You will be smart to keep away from it. It is a deadly and destroying enemy.

We are told that 100,000 die annually from drink. Another 100,000 go to prison for crimes committed while under the influence of liquor. You cannot run the saloon or the tavern without boys anymore than you can run a flour mill without wheat, or a saw mill without logs. Sixty-five per cent of all forms of insanity are attributed directly or indirectly to drink. How long shall we continue to fill our asylums, poorhouses, penitentiaries, and graveyards with this wreckage of human life?

Statistics can be very stubborn. It's hard to talk them down, they must be accepted. In the light of statistics, don't let them kid you about alcohol. The Methodist Board of Temperance headquarters in Washington, D.C. announced ruefully that during a three-month period ending in June, no less than 9,053 new liquor outlets sprang up in the United States. In all of 1954 the number of new churches increased by only 5,697. At present, according to the board, there are 141,733 more saloons, bars, cocktail lounges and liquor stores than there are houses of worship. Nevertheless, there are people who complain that it takes too much money to run the church but who will give ten times as much to run the business of the devil.

Look at advertising. The liquor traffic spent more for outdoor advertising last year than any other industry. According to a 1955 list of the top 100 advertisers released by Outdoor Advertising, Inc., 43 brewers and distillers spent a total of $31,889,136. This was better than one third of the total expenditure for all 100, $93.799,317. General Motors Corp. leads the list as the biggest outdoor spender, but among the top eight appear two distillers and two brewers with a total of $12.627,016 for billboard ads. Here's how the various groups stock up;

Alcoholic Beverages	$31.889,136
Automobiles	19,038,303
Gas and Oil Products	15,648,108
Baked Goods	4,847,[illegible]
Soft Drinks	4,806,[illegible]
Tobacco	817,[illegible]

Don't let them kid you about the hun[illegible] cost of liquor. There are 4 million alcoho[illegible] who have lost control of how much they dr[illegible] and when they drink. Of this number 3 [illegible] lion are addictive drinkers and 1 mill[illegible] chronic alcoholics. There are 3 million ha[illegible] ual heavy drinkers most of whom become [illegible] dictive drinkers or chronic alcoholics.

There were 2,159,000 major crimes c[illegible] mitted in the U.S.A. in 1953. This fright[illegible] ing total increased 8.5 per cent the first [illegible] of 1954 over the first half of 1953. Of [illegible] FBI finger-printed arrests on file in Washi[illegible] ton, 49.6 per cent were caused solely [illegible] liquor. Nearly two out of every 100 pers[illegible] in the United States were arrested for dr[illegible] kenness in 1953 — (Authority, J. Ed[illegible] Hoover, Director, FBI).

There were 800,000 traffic deaths and [illegible] juries due to liquor in 1953. On the ba[illegible] of the best scientific investigation, appro[illegible] mately 40 per cent of the 38,500 deaths [illegible] 2,140,000 injuries in traffic accidents w[illegible] due to drinking and drunken drivers.

Don't let them kid you about alcohol. [illegible] toxicating liquors do have a definite appe[illegible] Solomon tells us that its color is attract[illegible] and that it sparkles and reflects the light[illegible] a way to attract the eye. Those in the busin[illegible] do everything to appeal to the senses, f[illegible] bright lights to luxurious furnishings. [illegible] some, drink makes its appeal as the sm[illegible] thing to do. To others, the appeal co[illegible] through the desire for companionsh[illegible] through a dare, a means of escape. But [illegible] the last analysis it is not really a solution [illegible] these situations, and can only make th[illegible] worse, if not immediately then in the v[illegible] near future.

God's Word offers only one solution agai[illegible] the temptation to intemperance and into[illegible] cation, and it offers only one cure to th[illegible] who have been caught in the toils of alcoh[illegible] ism. Read Romans 8:1-3. The way to w[illegible] in the Spirit is through acceptance of [illegible] Lord Jesus Christ as Saviour, and throu[illegible] yielding all our faculties to God so that [illegible] may transform us into the likeness of H[illegible] Son (Romans 12:1-2). He alone is able [illegible] save to the uttermost all that come unto Hi[illegible] (Hebrews 7:25). Don't let them kid y[illegible] about alcohol. It can destroy you!

BASIS FOR DISCUSSION

1. What punishment was decreed for the rebellious, the glutton, and the drunkard? (Deut. 21:20-21.)

2. What curses does God pronounce upon the one who tempts another with strong drink? (Prov. 20:1.) (Habakkuk 2:15.)

3. How does Paul settle the food and drink question as it affects Christian conduct? (1 Cor. 8:1-13.)

4. What is the position of your church on temperance?

Scripture Readings

M., Oct. 22. Alcohol Degrades. Esther 1:10-12.

T., Oct. 23. Alcohol Harms. Proverbs 23:29-32.

W., Oct. 24. Alcohol Leads To Poverty. Proverbs 23: 20, 21.

T., Oct. 25. Alcohol Leads To Ungodliness. Isaiah 5:11, 12.

F., Oct. 26. Alcohol Forbidden. Leviticus 10:8-11.

S., Oct. 27. Total Abstinence. Jeremiah 35:4-10.

Sun., Oct. 28. Topic—Don't Let Them Kid You About Alcohol. Proverbs 16:25; 20:1; Daniel 1:8-19.

Backing The Project

1. Try to secure a sound film setting for[illegible] the evils of the liquor traffic. Secure a resc[illegible] mission worker to talk to your group abo[illegible] this evil of drink.

Best Illustration

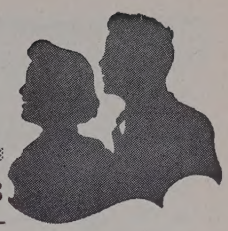
At the first cup, man drinks wine; at t[illegible] second cup wine drinks wine; at the thi[illegible] cup, wine drinks man—Japanese Proverb.

Alcohol is something which very often pu[illegible] the wreck in recreation—The Johnson Way.

Cars and bars means stars and scars—Judg[illegible]

Youth must be served and then carried o[illegible] —Atlas News.

Liquor — Why a Foe of Youth?



No. 4 in a Series: "We Want To Know"

I Corinthians 3:16, 17; Proverbs 20:1; Proverbs 23:29-32

ermediate (12-14 YEARS)

OCTOBER 28

omments by Raymond M. Veb

Enemy of the Body

iquor is made of alcohol. According to basic facts which science has established, rage alcohol is a very potent drug. When received into the body through drinking, absorbed directly from the stomach and ied to the various organs and tissues of the ian body. Most of the alcohol thus taken es into the blood stream only after the nach empties and passes it into the small stines. If the alcohol is taken on an empty nach, it passes into the intestines very dly. The entry of alcohol into the blood thus into the brain is equally rapid.

Once in the brain, it exerts its most potent ct because the nervous system is more sen- re to alcohol than are the other tissues of body. Taken in large amounts, alcohol be- ies a powerful depressant. Who has not a person so depressed by drink that he ld not arise from the ground? Taken in ller doses, alcohol appears to be a stimu- to many people. They talk more freely, gh more boisterously, act more courageous- The mass of scientific evidence, however, eals that this apparent stimulation is not result of the brain being stimulated by hol but rather the result of a depression the higher, critical, discerning functions the brain. Such people act, therefore, not h poise and discipline, but with seeming and bravado.

Alcoholic beverages can cause diseases of digestive system and the liver, and reduce resistance of the drinker to numerous er diseases such as pneumonia and heart ase.

Among the different kinds of foods, there those that produce fuel for the body. ohol has such fuel food value; that is, it sesses heat calories. But alcohol is pecul- y free from any vitamin content. Thus, hough the body may derive a considerable ount of energy from alcohol in the form of t, it derives none of the values that are ential to normal nervous function. Exces- e drinking produces disease of the nervous tem, and not infrequently of the other or- is of the body as well. Furthermore, exces- e drinkers have shorter average life than taines.

n Enemy of the Mind

The most general effect of beverage alcohol to reduce self-control and impair judgment, sulting in less controlled behavior. Moderate large amounts of alcohol interfere with ind judgment and the proper exercise of volitional powers so that a person thinks nself to be more efficient that he really is. re again tests reveal that work output is creased ten per cent or more after drinking eral glasses of whiskey.

The number of letters one can read at a ick glance on road signs or billboards is creased by one-tenth after having several nks. Memorizing twenty-five lines of poetry takes more than twice as long after having drunk one and a half glasses of whiskey than when one is sober. Students working at mathematical problems found that they dropped from doing twenty to sixteen problems after drinking a glass of whiskey. Names of people to whom several men had been introduced were more difficult to remember after they had a couple of drinks.

Alcohol, therefore, in any form acts as a depressing drug that reduces mental efficiency. It interferes more with complex mental processes than with simpler ones. It dulls the higher faculties of the mind and will. It impairs one's perception, association of ideas, memory, discrimination, and judgment. And this impairment becomes greater with the drinking of increased amounts of beverage alcohol.

OUR AIMS

1. To see how liquor hinders youth from attaining the abundant life.
2. To understand the terrible grip the liquor habit gets on an individual.
3. To sense the expensiveness of liquor on the individual, family, community and nation.

Questions

1. What can you do personally to check the growing liquor evil?
2. What can your church and community do?
3. What happens when a young person starts drinking alcoholic beverages?
4. Are there homes in our community which are broken or in a bad plight due to liquor? Is there any help we can give to youth in these homes?
5. Why do some youth drink alcoholic beverages?
6. If you were in a car with other young people and someone had liquor and called you a "sissy" if you would not indulge, what would you do or say?
7. Are there any liquor places in your community which sell to minors? What can you do about this?
8. Could you ask your pastor or an informed leader to direct a course in education on the liquor question in your church?

From God's Book

M., Oct. 22. Liquor Weakens Minds. Esther 1:10-12.

T., Oct. 23. Liquor Harms Bodies. Proverbs 23:29-32.

W., Oct. 24. Liquor Degrades Morals. Isaiah 5:11, 12.

T., Oct. 25. Liquor Steals Money. Proverbs 23:20, 21.

F., Oct. 26. Liquor Ruins Nations. Isaiah 5:11-16.

S., Oct. 27. Liquor Defies God. Leviticus 10:8-11.

Sun., Oct. 28. Topic—Liquor—Why a Foe of Youth? I Corinthians 3:16, 17; Proverbs 20:1; Proverbs 23:29-32.

An Enemy of Society

Youth are a part of society. Anything that affects people affects youth. There are grave problems which the use of alcoholic beverages creates in our society. Among these problems are:

1. Diseases caused by or aggravated by alcohol; breakdown of essential functions of the family; mental anguish suffered by the drinker's family.
2. Increase of aggressive crimes.
3. Increase of tensions and aggressions, individual and social.
4. Death, injury, and destruction of property in highway accidents
5. Multiplied costs of highway patrol, courts, and penal machinery.
6. Doctor and hospital bills for alcoholism.
7. Funeral costs and economic disturbance to families in which one or both parents are killed.
8. Cost and care of alcohol-aggravated mental cases.
9. Loss of wages and productive capacity due to alcoholic absenteeism.

Drinking Begins Early

Evidence from the Yale School of Alcohol Studies indicates that two-thirds of all alcoholics begin drinking habits in the early high school years. A recent survey of the Gallup Poll shows the greatest percentage of drinkers to be in the age group 21 to 29. The conclusion is apparent that high school is the place where drinking first becomes a problem for young people and where social pressure for drinking first becomes acute.

Liquor concerns are trying to get drinkers started in the earlier youth. It is not surprising, in the face of these facts, that Washington parents complain that high school students bring liquor to parties, spike the punch, and get drunk. Or that in Pennsylvania a student asks, "My friends say they have to drink to be popular. What can I do about it?" Or that in Arkansas and Texas students tell of tragic deaths following youthful drinking bouts. Or that in Virginia a high school principal was recently forced to suspend all social activities for the junior class because of excessive drinking at school functions.

What of Tomorrow?

What of tomorrow? Tomorrow will be as you make it today. Be absolutely Christian in your talk, walk, work, worship, and pleasure, and you will not need to fear tomorrow. Read Philippians 2 and Colossians 3 for the inspiration you need as a follower of Christ, a stranger and a pilgrim here.

Every young person should look to the future and ask himself the question: "How will alcohol influence my life? Can I afford the risks involved in drinking?" Surely the sane person would reach only one conclusion, namely, "I can't afford to drink." This should lead to a definite promise to God, a dedication of one's talents to all that is fine and good in life. This decision will bring no regrets.

Intermediate — Sept. 16

(*Continued from Page 17, Col. 3*)

safety,
Where protection is given 'gainst the storms of temptations.

V—is for Victory, the victory through grace,
Which alone will enable us to win in the race.

O—is for Obedience, to the commands which He gave,
Which require firm loyalty and demands we be brave.

R—is for Redemption, from sin and its woes,
The blood from yon Calvary to us it o'erflows.

—Courtesy *Builders.*

Investment Session

Make this a time when everyone invests something in both the meeting and Christian Endeavor. Let all the members contribute of their ideas to the new year's program. Plan your CE projects and make definite assignments for the next month's program. Discuss the ways we can invest what we have to help others and thus minister to Christ. Check and double check on the program for the next months. See that all members have responsibilities and that they know of these assignments.

Closing Prayer Hymn:

"A Charge to Keep I Have" may be sung prayerfully. Ask the counselor or pastor to pray that all Endeavorers may press on for the Lord.

C. E. Conferences And Conventions

AUGUST
4-11—Ontario, Chesley Lake
6-10—Virginia, Bridgewater
6-13—Alabama, Oak Mountain
24-26—Tennessee, Kimberlin Heights
26-Sept. 2—Oregon, Camp Adams
29-Sept. 3—Missouri, Troy
31-Sept. 3—District of Columbia, Edgewater, Maryland

SEPTEMBER
1- 3—Illinois, Epworth Springs
1- 3—Michigan, Waldenwoods
7- 9—Ohio, Round Lake
7- 9—Wisconsin, Green Lake
14-16—Maryland, Towson

OCTOBER
6- 8—Ontario, Toronto
11-13—New Jersey, Collingswood
27-28—Great Lakes Region, Winona Lake, Indiana

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1st WORD_____
2nd WORD_____
3rd WORD_____

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Here's my solution. Please rush my FRE Deluxe box of 21 All-Occasion Cards—a Spare Time Money-Making Plan, Fr Samples and Christmas assortments O APPROVAL. I'm sincerely interested in ma ing money in spare time.
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Address_____
City_____ Zone____ State_____
☐ Check here for special FUND-RAISIN Plan for organizations, clubs, etc.

Convocation

(*Continued from Page 5, Col. 2*)

ularly appropriate as the first of July nada's national birthday, celebrating the he provinces were federated to form the inion of Canada.

e Rev. J. Wesley Siebert, vice-president nternational Society in charge of the dian Region, spoke on "Lincoln—His age for This Present Hour."

incoln's message for youth today," said Siebert, "is that we recognize anew and h that God has a place and a work for of us and that with Lincoln, Paul, and h of old we can say, 'Here am I, send In the Gettysburg Address the signifi- things are those Lincoln did not say, oasting, no selfish pride, no word of re- for those who had fought against him. his spirit Lincoln came to his true great- 'Malice toward none, charity toward -this is his message for today."

onvocation delegates attended the 9:30 hip service at historic New York Avenue byterian Church, where Dr. George M. nerty is pastor.

avid Schattschneider of New York presided at the Convocation luncheon lay noon. Pauline C. Webster of Brain- Massachusetts, top winner in Division A e Citizenship Contest, received her check $200 from citizenship director Robert She read her winning "Letter" for the vocation delegates.

e Rev. Elwood Dunn, vice-president of national Society in charge of the Great s Region, led the group in a closing ce of dedication. He asked, "Is it hwhile for you to go home? Will the 25 years miss you in your city? What you do there? What are you going to here? If you're going home and you're g to do anything about anything that is portant, here are three things you will and can't get along without: Deep- d commitment to a personal Saviour, s Christ; Christian character; and willing- to become a fool for Christ's sake."

ach delegate was provided with paper and il and instructed to write himself a let- which would be mailed to him at an ap- riate time by the citizenship director. letter was to contain something very im- ant from Washington, a reminder of tever decision had been made of some- g to do at home; and a request for God's to do it. The Convocation came to a with a friendship circle.

linda Dormaier of Washington, D. C., ed as registrar wih Lois Imus assisting Martha Oberhausen gave help in public tions. Other local Endeavorers assisted rrangements.

Sponsor Salvage Drive

he Christian Endeavor Fellowship of Weymouth Congregational Church, s., sponsored a salvage and bottle drive the proceeds going to a fund for a ean war orphan, Ann Hye Soon, who was opred" by the group.

Endeavorers Prepare For "Portland 1957"

Preparations are under way for the 44th International Christian Endeavor Convention to be held in Portland, Oregon, July 8-13, 1957.

A pre-convention rally was sponsored by the local committee on August 19 at Central Christian Church, Portland, with over 100 in attendance from all parts of the state.

Rev. Earle W. Gates, president of the International Society, was the speaker. "We are united by a wonderful Saviour," he said. "We serve a wonderful Lord. We are part of a great movement—youth's part of the Kingdom of God—in Christian Endeavor."

Philip S. Hitchcock, general chairman of the Portland Convention Committee, was presented. The local committee is already at work and great plans are being made for the delegates.

Harold E. Westerhoff, executive secretary of International Society, told of the work of the Program Committee under the direction of Dr. R. W. Rash, chairman.

Mr. Westerhoff also told of plans all across North America for great delegations to attend the Portland Convention.

Timothy J. Kribs, president of the Oregon Union, presided at the rally. Song leader was Marvin Eckfeldt, youth director at the Church of Christ, Milwaukie, Oregon. He also directed the Conquerors Choir of the Milwaukie church as they sang at the rally.

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Cobalt	0.04 mg.
Copper	0.45 mg.
Manganese	0.5 mg.
Molybdenum	0.1 mg.
Iodine	0.075 mg.
Potassium	2 mg.
Zinc	0.5 mg.
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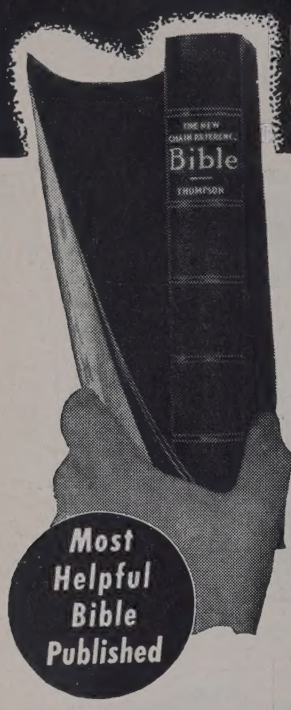

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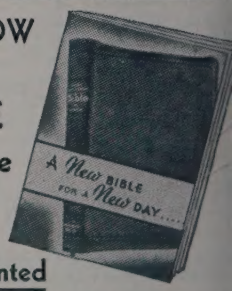

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